

12

THE
PARABLE
OF POYSON.
FN
FIVE SERMONS
of Spirituall Poyson.

VVherein the poysonfull nature of *Sinne*,
and the Spirituall *Antidotes* against it, are
plainely and briefly set downe.

Begun before the PRINCE his Highnesse,
Proceeded in at *Greyes Inne*, and the *Temple*,
and finished at *S^t. Martins* in the fields,

BY
William Crashaw, *Batchelor of Divinity, and Preacher
of Gods word.*

MATH. 23. 33.

*You Serpents, you generation of Vipers, how can you
escape the damnation of Hell?*

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at his shop in *S^t. Dunstons Church-yard*
in *Fleetstreet*. 1618.

PARABLE

OF THE

WISDOM

OF THE

ANCIENTS

AND

MODERNS

IN

THE

ARTS

AND

SCIENCES

AND

THE

LIBRARY

OF THE

UNIVERSITY





TO THE RIGHT

Worshipfull Sir *Henry Yelwerton*

Knight, his Maiesties Attorney generall,

St. Edward Moseley Knight, Attorney of the Dutchy,

St. Thomas Tildesley Knight, one of his Majesties

Counsell in the North, *St. Frances Eure*, *St. Thomas*

Ireland Knights, *Embulus Thelwale* Esquire, one

of the Masters of the Chancery, and to the

whole Bench of that Ancient and Hono-

rable Society of *Greyes Inne*,

Grace and Peace, &c.



Right Worshipfull: *Accept from him who hath euer honored, and many yeeres in the Ministry of the Gospell serued your profession, this simple New-years-gift, as the poore fruits of that rich respect hee beares you, for the respect you beare to Learning and*

Religion. I here send you the whole of that you heard in part; A discovery of a farr more perillous Poyson, and more pretious Antidoes, then generally the world either feares or cares for: Euen the Poison which the Diuell denised, & the Antidotes which Christ himselfe consecreted.

The Epistle Dedicatorie.

The occasion hereof was thus.

*Seeing and hearing most men (though themselves
suncke in sinne and superstition) to fill their mouthes with
nothing but Poyson and poysoners, I held it a good du-
ty to diuers their thoughts homeward, and let them see a
worse poyson neerer them then they were aware of, which
if it be not purged out will bee their Soules destruction:
From which seeing none can cleare himselfe, but that by
this poyson hee hath not onely beene poysoned himselfe, but
himselfe hath poysoned others, I conceiued hope that the o-
pening of this point might winne them from their too cari-
ous, censorious & bitter condemning of others, and warne
them to looke to themselves, if they be not worse poysoned
then he that is dead, and worse poysoners then those they
exclaime vpon. If a heathen Philosopher had the wise-
dome, when he heard of one to be a Murtherer, another an
Adulterer, a third a Robber, &c. to say presently to him-
selfe, And am not I the same? or as ill some other
way? or if I be not, how may I thanke God I am
not? then what shame is it to a Christian to want grace
to doe the like?*

*To stirre vp men hereunto, and to helpe them to doe it,
is the end and scope of this Discourse, which first of all is
yours, and seeing it is so much sought for, after you, all
theirs that did heare it, or will reade it: yet wishing from
my soule, that none reade it, but who will make that vse of
it to themselves, which the speaker intended to himselfe
and all that heard it: Euen herein to see themselves rather
then others.*

*But yours it is peculiarly; not because you heard it, and
desired it, for so did many: but for that, your loue to Re-
ligion, and all that teach it, to Learning and all that loue it,*

The Epistle Dedicatorie.

to Iustice and Charity and all that neede it, to Vertue and
all that seeke it, and particularly to himselfe, haue made
Him Yours that spoke it: Were all they that seeke other-
wayes to be aboue you but equall to you in those respects,
the * Iesuits should haue had no cause to traduce the Innes
of Court as they haue done: Goe forward in this course of
honour and happinesse to serue your God, your King and
Country: Maintaine Religion, weede out the tares, for har-
uest is now at hand; Stand vp for Religion before men,
it will stand for you before God: Hold vp Learning in
your selues, help it forward in others, and shame them that
say, Law and Learning cannot stand together: Still pra-
ctise Pietie, so much neglected by men of imployment, and
by your daily charitie lay you vp a good foundation against
the time to come: Establish Iustice and equitie which e-
stablish the Kings throne: Thus gaine glory to your God,
and fauour from your Soueraigne: Thus purchase peace
to your Consciences, honour to your Persons, Places and
Professions. And thus shall you binde all that loue God to
loue you, and mee with many more to deuote my selfe

* In the Epi-
stles Dedicato-
ry to Gramadoes
Meditations, &c.
The ouer-
throw of the
Protestants
pulpit Babels.

At Burton in Yorkshire,
the ioyfull 5. of November
the day neuer to bee for-
gotten, 1617.

Your seruant in Christ

William Crashaw.



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FINIS.



THE PARABLE

of Poison.

PSALME 140. 3.

The Poison of Aspes is vnder their lippes.



MAN consists of Soule and body, *Señ. 1.*

the Body is but the shadow, or at best, but the bearer of the Soule: Its the Soule that beares Gods image: Its the Soule especially for which Christ dyed. Now, by how much the Soule is more pretious then the body,

by to much are the helpes more excellent, and the enemies more dangerous, then the bodyes. The body is fed with meate, but it is perishing meate. *Meate for the belly, and the belly for meate, saith the Holy Ghost, but God will destroy both belly and meate: But the foode of the Soule is the heauenly Manna, The bread that came downe from heauen, the meate that perisheth not, but endureth to everlasting life.* *1 Cor. 6. 13.* Answerably, the enemies are more hurtfull: for, that that hurts or kills the Body toucheth not the Soule, but what hurts or kills the Soule, hurts and kills the body with it, and destroyes the whole Man. The conclusion is, that therefore the bane or poyson of the Soule, is much more hideous,

B

horrible,

horrible and hatefull then that of the Body. And of that Poison speaks the present Scripture :

The Poison of Aspes is under their lippes.

Self. 2.

Rom. 3. 13.

Plinie,
Plutarch.

A strange Text may some say, and its true, but it is the fitter for these strange times, wherein the Poyson both of Soule and Body so farre preuailes. The words doe describe in part the malignant and malicious nature of the vnregenerate and sinnefull man: and to that purpose are they cited by the Apostle to the Romans. The *Aspe* is but a little creature, but not a little poysonfull: So little a creature hath bene the bane and death of many a great Person, let one suffice for all: That royall and renowned *Cleopatra*, Queene of Egypt, chose rather to dye by the biting of two *Aspes*, then to be carried in Triumph at Rome by *Augustus*. The manner of their poysoning is this: Hee that is bitten with the *Aspe* falls forthwith into a gentle sweate and a sweet sleepe, and his strength and vitall spirits decay and weaken by little and little, till he dye: thus the present paine is little, but the stroke is deadly. And euen such stings are the tongues, and such swords the words of wicked men: and no maruell, for what can come but poysonfull words and actions from them whose very inward nature is all poyson within, as this poore and plaine ensuing discourse shall in part discouer. Wherein being to speak not of the corporall poyson of the body (which is fitter to be altogether vnkowne then spoken of) but of the spirituall poyson of the soule, that I may vtter my selfe to the capacity & memory of you that heare, I will confine all I haue to say within the bounds of these fise points:

1. To shew what it is that is the poison of the soule.
2. The force and strength of that poison.
3. How mans soule became poisoned.
4. How it may be cured.
5. And lastly, the vse of all.

I. Point.

What is the poison of the Soule.

NOT corrupted Aire, nor foule Diseases, nor contagious sicknesses, nor Arabian gummies, nor Indian stones, nor American hearbs, nor Egyptian flies, nor African Serpents, nor Italian Scorpions, nor any such thing. These may indeede poyson the body, but the Soule is set on high, beyond the reach of these; its of too spirituall and excellent a nature to be tainted or toucht with these grosse and earthly poisons. In a word the Poison of the Soule is onely Sinne: and what sinne is *S. Iohn* 1 *Iohn* 3 4. tells vs briefly, but fully: *Sinne is the breach of Gods law.* There is a definition in one word: So then the sinfull man, the man that hath no feare of God before his eyes, no conscience nor care of Gods holy commandements, this is he that is poysoned within, what faire face and glorious profession soeuer he carry before the world. And for the truth hereof, that Sinne is the onely poison in Gods estimation, and consequently the poison of the soule, let these scriptures be aduisedly considered of. In the sentence that God gaue vpon the first transgression, God puts an eternall enmity betwixt the Woman and the Serpent, and Christ with the godly on the one, and the Diuell with the wicked on the other side: But marke what title he giues the wicked; namely, the *Seed* or generation of the *Serpent*: *Moses* in his last song, thus describes the wicked and enemies of God.

*Genes. 3. 15.**Deut. 32. 32-33*

Their Vine is of the vine of Sodom, and of the fields of Gomorrah: their Grapes are grapes of gall, their clusters be bitter. Their Wine is the payson of Dragons, and the cruell gall or venime of Aspes.

For clearing of the meaning hereof, wee are to *Self. 4.* know that the vale of Iordan, where Sodom and her sisters stood, was in *Abrahams* dayes one of the goodliest, pleasantest, fruitfullest, and healthfullest places in the

- Gen^c. 13. 10. world; inſomuch as God findes no part of the earth to compare it withall, but *Egypt, or the Garden of Eden*. And an infallible euidence of the admirable excellencie of that ſoile, is the Garden of Baſam, or true naturall balme,
- Pla. N. 4. Hiß.* (which euen *Plinie* that curious Italian, affirms to be the moſt pretious liquor in the world) which was at *Gilead* and other places neere about the borders of this vale, according to that the Prophet ſaith; *Is there no balme in Gilead?* And *S. Hierome*, and others; who haue ſeenethat country, doe ſay that euen ſtill about the bankes of the lake of *Sodom*; are to be found here and there certaine ſhrubs, or ſprigges of the Baſam tree; which yeelde ſome poore quantity of true Balme: which it ſeemes God hath purpoſely left (though the great Balme garden of *Gilead* was given by *Ambony* to *Cleopatra*, and by her carried into *Egypt*: and though the curſe of God be vpon that land euer ſince they killed Chriſt Ieſus, who giues vs the ſpirituall balme for our ſoules) yet I ſay God in his prouidence left ſome ſmall quantities of it thereabout, that it might be as relickes and remainders of the former abundance of that moſt pretious liquor, and conſequently, of the incomparable excellency of that ſoile: And for a further euidence hereof, obſerue, that *Salomon* when he ſpeakes of the moſt generous and excellent Vines, names the *Vineyards of Engeddi*: Now *Engaddi*, was and is neere vnto the brinke of the lake of *Sodome*. Thus we ſee the ſtate of that country, whileſt *Sodome* and her ſiſters flood.
- Can. 1. 1.*
- Señ. 5.*

But now behold a fearefull change, when God for their foule ſinnes, and vnnaturall luſts, and other abhominations (as for the moſt part, where there is *bona terra*, there is *mala gens*) had determined their deſtruction: He rained downe fire & brimſtone from heauen vpon them, and ouerthrew all thoſe foure Cities and the country adioyning, and turned it firſt into a huge heape of ſtinking aſhes, and then into a moſt vgly and loathſome lake, called to this day the lake of *Sodome*, or the ſalt ſea, or the dead

dead sea: and worthily is it called the dead Sea, for, being more then twenty. miles long, yet is there not in it one fish, nor any living creature, great or small. Nay, it will not admit into it any thing that hath life: The report whereof seemed so strange to the Romans, that when great *Vespasian* besieged Hierusalem, he went thither to make *Iosephus* triall, as not relying on the relation, and taking fixe men that could not swimme, (saith *Iosephus* the Jew, who lived there and went with him) and binding their hands and feete, for a surer triall of the truth, cast them all into the water, and not one sunke, but all swam like leaues: And whereas Iorden, one of the best running waters of the world, where Christ Iesus himselfe did chuse to be baptized, doth now empty it selfe into this lake, (as formerly it ran through that pleasant country, which therefore was called the *vale of Iorden*): if by a violent land-water the fishes of Iorden, which are many and delicate, be carried neuer so little into the lake, if instantly they recover not the riuer againe, they dye presently. The colour of the lake, is generally strange and vgly, and it changeth thrise a day: the nature of the water poysonous, and smells so vn-naturally, that no man comes neere it but with offence, nor vnto it but with danger of life, vnlesse he come armed with preseruatiues. Round about the brinkes of the lake there grow store of vines and fruit trees of all sorts, which beare grapes and fruit most pleasant to the eye, as remnants and euidences of the former fertility: But behold the finger of God, and hand of heauen, for take those grapes or fruits, and breake or bruisse them to be eaten, and there is nothing within that faire and beautifull outside, but filthy stinking and poysonous ashes, as though some vile matter had bene newly burnt. O that the Atheists and prophane of the world would but open their eyes and consider of this apparant iudgement, and visible vengeance of God in this one particular: it would conuince their consciences, and make them cry out, *Sura. Psal. 58. 11.*
ly there is a reward for the righteous: Verely there is a God

*Iosephus de bello
Iudaic.
August. de ciuit.
dei.
Hierome in Ii-
zekiel,*

that iudgeth the earth. The truth of all this relation appeares, not onely by the generall and vniforme report of all that haue trauelled in those parts; but euen of Saint *Augustine* himselfe, and of *Iosephus* a Iew borne, who liued there all his time, till *Titus* caried him to Rome: and of Saint *Hierome*, who liuing in that land a great part of his life, at *Bethlehem* where Christ was borne, and going often to these places, was there an eye witnesse of what he wrote, and is therefore in this case beyond all exception.

Matth. 3.7.

Matth. 23.33.

Now out of all this appeares the meaning of the holy Ghost, *The Vine of the wicked, is as the Vines of Sodom and Gomorrah*; that is, faire and pleasant to the externall shew, but filthy and poisonous within. And that sin is the onely poison before God, appeares yet plainer in the new Testament: The hypocritical Scribes and Pharises comming to *Iohns Baptiste*, he thus salutes them, *O generation of Vipers, who haue forewarned you to flee from the wrath to come?* and Christ himselfe more fully; *Ye Serpents, generation of Vipers, how can you escape the damnation of hell?* Serpents are of many sorts, kinds, and quantities, in all parts of the world, but most frequent in the hot and sandy *Africa*, where are fewest men; and some haue poison in their teeth, some in their tongue, some in their taile, some in their eyes, some in their breath, some in their whole nature, but every one poisonfull more or lesse. Vipers are a peculiar kinde of creeping thing, very little in comparison of most Serpents, but poisonous in the highest degree: there is not a creature creeping on earth so little, and so poisonfull: If it bite a man but on the tip of his finger, if he haue not present remedy, he dies for it, as *Plinie*, and many Philosophers, and Histories shew at large.

Thus the sinner is the poisonfull creature, the Serpent, the Aspe, the Viper, in Gods esteeme; and consequently, Sinne is the poison of the Soule. Now let vs see the force and power of this poison, and then make vse of both together,

I I. Point.

I I. Point.

The power and force of spirituall poison.

VVhat the force of this poison is, appears by the *Sa. 6.*
resemblance of it to bodily poison: and this
resemblance hath two degrees.

1. It is like to bodily poison.

2. Its worse.

Sinne is like to bodily poison in many respects:

1. Poison whereuer it enters, staies not there, but
diffuseth it selfe ouer all the body, and neuer leaues it till
it haue infected all. Such is the nature of Sinne, enter
where it will, it creeper from one member of the body to
another, and from the body to the soule, till it haue in-
fected the whole man; and then from man to man, till a
whole familie, and staies not there, but runs like a wilde
fire, from familie to familie, till it haue poisoned a whole
Towne, and so a whole Country, and a whole King-
dome. Wofull experience proues this true, both for Po-
pish opinions, idle fashions, vaine customes, and ill ex-
amples of all sorts, which once set on foot, spreads them-
selues ouer the politicke body of Church and Common-
wealth, like a Gangrene, or a Leprosie, ouer the naturall
body, or like a poison, through all the bloud.

Let this first teach all Magistrates to take heede of one
ill Towne in a whole Country, or one ill House in a
whole Towne, and gouernors of families and societies,
of one ill member in the whole body; for as one Ba-
siliske in a house will poison all in it, so will one wicked
man: Out with him therefore, let none such beare office
in Church, nor state; let no such Serpent nor Viper lurke
in your societies, put him out; as where one in a house is
sicke of the Plague, he is forthwith remoued, lest he in-
fect the rest. Thus carefull are men for the body; and
certainely to be carelesse in the like cases for the soule, is
a smell and a smacke of secret Atheisme.

And

Yfe 2.

And againe, this may teach euery man to haue nothing to doe with sinne, but keepe it off, euen as we would doe an enemy at the sword's point: for if once it enter, its like the vnwelcome guest, that will not away. And if it be entred, learne hereby to kill it betimes, kill the Cockatrice in the egge, spare it not at all, for its poison; and though it be but in the foot, or hand, or tongue, it will poison and infect the whole man. Its therefore a high point of heavenly wisdom to keepe vs farre from sin, euen as we would doe from the company, nay, from the reach and breath of an infected man. This shewes that many men doe betray the safety of their owne soules.

1. Some will not be Papists, they endure not that, but they will haue all popish pictures, and read all popish bookes, and not the answers thereunto; and conuers familiarly with Papists, and others popishly affected.
 2. Others, they abhorre the name of Atheists, and spit at it; yet will they mocke honest plainemen, euen for their holinesse, and scoffe and iest at holy things, and vse the Scripture phrases in prophane and common talke, as though God, and his ordinances, and holy Scriptures were but whetstones whereon to sharpen and exercise their fine wits.
 3. Others will not be held Adulterers, nor Whoremongers, they scorne so base a name, yet will giue themselves leaue to read all lasciuious & amorous bookes, and to behold wanton pictures, and license their tongues so to talke, as modest eares are ashamed to heare; and which is worst of all, present themselves at the Theaters, where oftentimes much prophannesse, and after all kinde of ribauldrie & obscenitie, are so represented, and so acted to the life, that no man, nor a Saint, can see them, without infection, (and surely if they were Saints they would not come there.) These men thinke they are so cunning, they can goe betwixt the barke and tree; and can cast themselves into the flame, and yet come out vnscinged: But poore soules they deceiue themselves, not considering that

that Popery, prophanenes, and lusts of the flesh, are all of them spirituall poisons, and may not be touched, no, nor as it were with the tippe of the finger without danger to the heart, and whole body. Oh therefore take heede yee Courtiers, and yee young Gentlemen, take heede of coming within the breath of these Basiliskes; for these euils, like poisons, stay not in the hand, the eye, or the tongue, but hauing once entred, they closely creepe from part to part, till soule and body be all infected: When therefore a man may safely eate and drinke with him that hath the plague, or play with Vipers, Aspes, and Adders, then may these men safely dally with these sinnes: Be then aduised all that esteeme the safety of their soules, not to be too bold with Popish bookes, without their answers, nor with popish company, without assured hope of their conversion. Iest not at holy things, exercise thy witte better: take heede of *filthy words*, for the Poet tels thee, and God himselfe auerrs, that they *corrupt good manners*: take heede of the Theater, where (if the olde Fathers may be trusted) a man can hardly escape acquaintance with the Diuell, and our daily and dreadfull experience tels vs, that not one of a thousand get any good there, and that accidentally, but thousands are there poisoned and infected, and that certainly and ineuitably.

1 Cor. 15. 33.

ex Menandro.

Tertul. de Spect.

To goe a little further in this point of the resemblance. Poyson hauing entred any where, as it seekes to creepe presently ouer all, so desires it especially to seize vpon the heart; such a malice and pride lies in the malignant nature of it, that it aspires to the heart; and such a craft and cunning lurkes in it, that hauing once entred, it creepes closely and vnfelt, till it get to the heart; but hauing posselt it selfe of that soueraigne part in man, then like a tyrant it raignes and rages, and infecting first the vitall bloud and noble parts, it diffuseth it selfe ouer all and euery part: And such is the nature of Sinne, the spirituall poison of the Soule; enter where it will, it is the heart it aymes at, and it will neuer stay till it come there:

C

the

Pro. 4. 23.

Luke 21. 34.

Esay 57. 15.

Sect. 8.

Iob 20. 12.

Eccles. 8. 12.

Genes. 4.

the truth of this is so cleere, as proofes are needlesse : for who knowes not that the senses are but the doores or windows, but the heart is the throne, and the Soule it selfe the seate of Sinne : and hence is it that *Salomon* aduifeth : *My sonne, keepe thy heart with all diligence.* Let vs make a true vse of this doctrine, by learning to take the more speciall heede of our hearts, lest as *Christ* saith, *they be oppressed with surfetting or drunkenness, or cares of this world :* For the more the Diuell labours to poison that part about all, the more should we strue to preserue it : And good reason, for the heart is Gods throne, where God delights to dwell : For, *thus saith the high and holy One, that inhabites eternitie, whose name is Holy : I dwell in the high and holy place, and with him also that is of a contrite and humble spirit.* If our heart be Gods throne, then is he a traytor that suffers sinne, Gods great enemy, to sit in the seate, and tyrannize in the throne of God : lesse matter if Sinne would be content with the eyes or tongue, or exterior and inferiour parts of man, but its a proud presumptuous tyrant, and aspires to the heart, the seate of the soueraigne Maiesty of God. Put him downe therefore as a tyrant, and keepe him a farre off, like a pollured and poisonfull companion as he is. Thus much for the first point of the resemblance.

Secondly, in the next place, Poison for the most part kills not presently, but after a time, some sooner, some later, but all at last. The Italians haue poisons, (especially since the Iesuits were hatched) that will kill after a day, a weeke, a month, a yeare, and so farre from killing presently, that generally at first they are pleasant, but at last they are deadly. So sinne kills not at the first, but as *Iob* saith, *wickednesse is sweet in the sinners mouth :* and *Salomon*, *a sinner may doe euill a hundred times, and yet his dayes be prolonged :* and God tels *Cain*, that *if he doe euill, sinne lies at the doore :* that is, the torment and punishment of sinne is not instantly felt, but is at hand, and will as surely seize on the sinner, as a madde Dogge that lyes at the doore, will flye on him that prouokes him, and comes within his reach.

For,

For, as Poison, though it kill not presently, yet being taken and not prevented, it kills at last infallibly, and in the meane time the party poisoned howeuer he seemes externally, is deadly infected within, and carryes his death about him daily : So saith *Iob* in the same place, *though Iob 20. 12.*
wickednesse be sweet in the sinners mouth, and though he hide 14. 16.
it, yet the meate in his bowels is turned, and it is the gall of Aspes
within him, and the Vipers tongue shall slay him: (See how the
 holy Ghost followes the figure we haue in hand : And
 though, as *Salomon* saith, a sinner after many sinnes be still
 spared and prolonged; yet saith he in the same place, *I*
know surely, (see the certaintie of it) *it shall not goe well with*
the wicked, but he shall be as a shadow.

The vse of this Doctrine is to teach vs the miserable
 condition of the wicked man, what port he beares, or
 countenance foeuer he carries in the world: For, howso-
 euer they flourish for a time, yet are they poisoned with
 a lingring but deadly poison, so as in the meane time, they
 doe but walke about as *Salomon* saith, *like shadowes* on the
 earth, sure to sinke downe and fall away on the sodaine
 into the depth of destruction; for they carry their death
 about them daily, and haue that continually in their
 bosomes, that will be their bane, and eate out the life and
 wel-beeing of their soules. Whereas therefore men of ordi-
 nary conceits, doe stand amazed at the glory and sup-
 posed happinesse of such great ones as feare not God, and
 hold them the onely happy men of the world. Contrari-
 wise, those of better Iudgements, and better acquainted
 with the wayes of God, do hold them worthy to be pittied
 rather then enuied, and say to themselues, alas poore crea-
 tures, they walke vp and downe like shadowes, they
 seeme glorious for the present, but alas, how certaine, how
 sodaine, and how fearefull will their destruction be, if they
 take not the present Antidotes of Faith, Repentance and
 Reformation?

Thirdly, Sinne is like to poison thus : The estima- *Self. 9.*
 tion of poison is not by the quantitie, but the nature of

it : Poison is therefore hatefull, because it is poison, be it more, or be it lesse ; nay, it often fals out, that euen a little poison may be as deadly as a great quantitie ; as the poison of some Spiders will as readily kill, as the poison of Dragons : and in some parts of *Italy* (saith *Scaliger*) there be Spiders of so poisonfull a nature, as will kill him that treads vpon them, and breake a glasse if they but creepe ouer. This shewes clearly, that the force of this poison is not measured by the quantitie, but the nature of it. And euen so, the force of Sinne consists not in greatnesse of the subiect, or object of it, but in the poisonfull nature of it, for that it is the breach of the Law, and violation of the Iustice, and a prouocation of the wrath of God : and is a present poison, and eternall damnation to man Soules : therefore as the least poison is poison, and therefore deadly to the body, and detested ; so the least sinne is sinne, and therefore deadly to the soule, and to be abhorred.

The due consideration of this point, ministers vs matter of answer to two difficulties, that many men stumble at.

Sell. 10.

1. This shewes why *Adams* was so great and foule a fall, and worthy therefore in iustice of so great a punishment, for he committed Sinne ; and if it had beene the least sinne in the world, yet being a sinne, it was therefore a poison to his Soule, an infection to his nature, and a iust offence to the maiestie of God : a little poison is sufficient to kill the body, and the least sinne the Soule ; therefore *Adams* sinne and disobedience being so foule, no maruell if it receiued so great a punishment : And to say hee did but eate of a fruit of a Tree, and why therefore should he be so punished ? is as a man should say, such a one had eaten but a little poore Spider, and why should he be poisoned ?

Sell. 11.

2. Some considering the meanes of our redemption, maruell why it should be of necessitie that Gods Sonne must come to saue vs ; or if he needs must be incarnate, and suffer, yet why should he die ? might not (say they)

man

man haue been redeemed by an easier meanes? No assuredly, and this Doctrin shewes it: for Sinne is poison, and if the least, then how poisonfull are the great; and if one, then how much more all sinnes together? Mans Soule therefore being poisoned with many and great sinnes, the least whereof is deadly, it cannot be holpen, nor recovered with an antidote of lesse price then the death of Christ. Sinne being a spirituall poison, our poisoned soules could not be healed without a Methridate consisted of the best blood that euer the world had: for as the poisons naturall are helped, and prevented by naturall helpes, and poisons of art, by artificiall; and all earthly poisons, by earthly Antidotes: So the spirituall poison of Sinne, must haue a spirituall Antidote; and the most deadly poison, the most soueraigne Antidote, onely here is the difference, that Hell giues the poison, but Heaven the helpe. The poison is infernall, but the Antidote must be celestiall. Thus, if it be duely considered what Sinne is, wee shall finde it necessaric, that as the Apostle saith, *Christ Iesus should by his owne selfe make purgation of them.* Heb. 1. 3.

Yet further: Sinne is like to poison thus. Poisons are of many sorts, and admit many distinctions, especially three,

- 1. In regard of the Qualitie.
- 2. Of the Subiect.
- 3. And of the Operation of them.

1. In regard of the Qualitie. Some poisons are hot, *Self. 12.* and some cold, some sleepe, some swelling, and some consuming poisons: So is it in Sinne, the spirituall poisons of the Soule. 1. Couetousnesse, and the base loue of worldly things, is like *colde Opium* to the soule, that duls and deads it. 2. Lust, anger, reuenge, be the *hot Striburns* that set the Soule on fire; these be *the fiery darts of the Di.* Ephes. 6. *well*, or as it were poisoned arrowes of the Soule. 3. Drunkennesse, epicurisme, chambering, wantonnesse, loue of carnall pleasures; these be *sleepe* poisons, that lull and rockethe Soule a sleepe; these saith Christ *doe ouercharge,*

Luk. 11. 34. *and overcome mens hearts, that they neuer thinke of the last day.* 4. Selfe-loue, Ambition, Pride, Vaineglorie, Hypocritic, high conceits of a mans selfe, these be the swelling poisons of the Soule. *False teachers are puffed up,* saith Paul, and so are also hypocriticall professors, that obserue other mens sinnes, and not their owne: nay, *Knowledge it selfe,* if it be in a heart vnsanctified, *swells and puffes vp.* 5. Æmulations, Enuie, Malice; these be the fretting, corroding, eating, and consuming poisons of the Soule. Enuie, strife, and diuisions, *they be yet carnall,* saith Paul, where these raigne; but take heede, saith he, for if by these yee deuoure one another, *you will be consumed one of another.* And it is alwaies so seene, that the enuious, or contentious spirited man, consumes, deuours, and eats, not only others, but himselfe also. Thus we see the body hath not any poisons, of any malignant qualitie whatsoever, but the Soule hath the very same, and a great deale worse.

2. The subiect. 2. In regard of the *Subiect*. There be poisons for our Meate, for Drinke, for Apparell, for Arrowes, Saddles, Seats, Stirrups, for Candles, Torches. Nothing that comes about a Man, nothing that he toucheth, or that toucheth him, but Mans wickednesse hath fitted, and prepared poison for it. *Demosthenes* had poison in a Ring; *Hercules* was poisoned by his shirt; *Julian* with a poisoned Arrow; Pope *Alexander* the sixt with Wine, which hee and his Sonne *Borgia* had prepared for certaine Cardinals: *Henry* the third of *France*, with a poisoned Knife: The good *Queene of Nauair*, with a paire of Gloues, sent her from that infamous Queene Mother: and *Leo* the eleuenth, the last Pope, being of the *French* faction, and therefore not so well liked of the *Italians*, was within twenty daies clenly remoued out of the way, by the smoake of a poisoned Torch, as is reported by some that lien were there. Thus nothing a man takes into him or puts vpon him, nothing that toucheth him or comes neere him, that can be safe from bodily poison, if Gods prouidence preuent it not.

And

And alas, is it not so for the Soule? Nay, well were it with vs if in all these there were not as great and as apparent a danger to the soule, as to the body: But it is most true, all these are subiect to a spirituall, and therefore a farre more dangerous poison. In our *Meate* there is danger of Gluttony, Excesse, Epicurisme. In our *Drinke* Saint Peter tels vs of two horrible poisons, *Drunkenesse* 1 Pet. 4. 3. and *Drinkings*, that is, quaffings, carousings, vaine and needelesse drinkings; these be such poisons, that the holy Ghost cries, not onely a *Woe to them that are strong, thus* *to eate or drinke*, *Esay 5. 22.* but euen a *Woe to that Land where her great* *men eate and drinke* *Eccles. 10.* otherwise then is *for strength* *16. 17.* whether it be vnseasonable for the time, or vnreasonable for the quantitie. In our *Apparell*, we are in danger of pride, vanity, ostentation, arrogancy, insolency, curiosity prodigality, and many filthy and deadly poisons. In our *recreations*, of swearing, railing, quarrelling, impatience, expence of our time, neglect of our calling, mispending of our estate. Thus alas, our bodily sustenance in Meat and Drinke, is the bane of our Soules; the ornaments of our body in Apparell, the deformitie of our soules; and the recreation of our bodies, made the vexation of our Soules: and in a word, all the externall comforts of the bodie, in danger to be spirituall poisons of the Soule.

But what speake I of these outward and exteriour bodily matters: Holy things themselues, and Gods owne most blessed ordinances are not free. The very *Sacraments* themselues haue beene subiect to this danger. We read of an Emperour poisoned in the *Bread*, and a Pope in the *Cup* by diuellish Monkes, the great Artists in poisonings; for:

Vix audet stigijs Pluto tentare quod audet

effrenis Monachus, As their owne Poet said.

Now as a wicked Monke, or Atheisticall Iesuire dare put corporall poison into the corporall Elements: so the Diuell, their elder Brother in spirituall (but farre their Iunior and inferiour in bodily poisoning) dare and can put spirituall poison into that holy busines, if men come not

Iohn 13. 27.
with Math. 26.
26. and Luc. 22
21.

with special preparation, and with the heavenly Antidotes of Holines, Faith, & Repentance. Witnes *Indas*, who receiuing the blessed Sacrament, euen at the holy hands of Iesus Christ himselfe, yet went his way more poisoned and infected, and more full of the Diuell then he came.

Eccles 5. 1.

Then for the vse hereof, Let euery man take heed how hee vseth these ordinances & these creatures of God, that hee may escape as well the spirituall poison, prepared by the Diuell, as the corporall, that may be intended by wicked men. First, for the holy Sacrament: Let euery man *looke to his feete*, if *when hee comes but into the house of God*, then much more *when hee comes into the priuie chamber*, and *within the uail*, into the *Sanctum Sanctorum* of God, as wee doe when we come to the blessed Sacrament: let vs see that wee *put off the shooes* of our carnall affections, for the place wee then stand on is *holy ground*: Let vs bring on vs *our wedding garment*, seeing wee are then bidden to the *supper of the great King*. And the more carefull let vs be thus to prepare and furnish and arme our selues, the more danger there is if we doe it not: For, as the best and most excellent and pretious things, if they be corrupt and putrified are the strongest poisons; so the holy Sacrament if it be abused and prophaned, proues a most pernicious poison to the soule of man.

Self. 15.

And for the externall blessings of Meate, Drinke, Apparell, and the like, let vs take heede how we vse them: For the vse of them is subiect to great danger. Wee are generally wary inough to see that bodily poison be not mixt with our meate, nor infused into our drinke, nor perfumed into our apparell: and ought we not to looke that we receiue not spirituall poison in them, which may kill the soule? Surely if a secret Atheisme did not creepe into many mens hearts, were they perswaded as well they had a pretious soule, as a *wile body*, and did they desire as well the health and wel-being of the soule as the body, they would then be as much more carefull to auoid the soules poison in all these, as it is better then the body, and as the Diuell

Philip. 3. 21.

our

our soules enemy is a more cunning & malicious poisoner, then any man can be of our bodies: let such then as would be, and haue the world hold them to be true beleeuers of the life to come, and to expect euerlasting happinesse of their soules, see that they so vse their meate, as they auoide gluttony, gurmundizing, belli-cheere, and excesse, lest they poison their soules with that that is giuen to strengthen the body, and proue to be of that number, who as the Apostle saith, *make their belly their God, and their shame their glory.* Philip. 3. 19. And because the holy Ghost in that place vseth that phrase, let it put vs in minde the more carefully to take heed of our drinking, in regard that now the Diuell hath so farre bewitched many of the better sort among vs, as they shame not how farre they exceede that way in more then beastly drunkennesse, and drinkings, and are so farre from shaming with it, that contrariwise they glory & take a pride in it, & consequently make that true the holy Ghost saith, *Their God is their belly, and their glory their shame.* You young Gentlemen that are Courtiers, or otherwise, the Gallants of the world, yet remember you are Christians, and as you are, so I propose to your iudgement and good conscience, two places of Scripture, for this point in hand. First, *S. Peter*, telling Christians they must not 1 Pet. 4. 3. walke in the lusts of the Gentiles, amongst other names these two, *Drunkennesse* and *Drinkings*: so that besides the foule sinne of *Drunkennesse*, which is in excesse of drinke, there is condemned by the holy Ghost, for a worke of the Gentiles, their manner of *drinkings*: Now whether the artificiall, and (in some sort) superstitious drinkings of some, and the quaffings, carousings, chalendging, and the drinking of measures of many other amongst you, come not within the compasse of these heathenish *drinkings*, it behoues you all aduisedly to consider, as many of you as would by your actions rather bee counted Christians, then heathens, and make a difference of the wayes of Christians, from the lusts of the Gentiles. Secondly, *Againe*, consider I beseech you, that *Absoluer* is the great

- After 1. to 9. Emperour of the Persian Monarchy, making one of the Princeliest feasts that euer was red of, 180. *dayes long*, to all the Princes and nobles of 127. Provinces, and 7. *dayes long* to all the people, in an open Court, under Curtaines, and Pavilions of Silke, with cords of Purple, fastned to Silver rings and pillars of Marble: the Seate bring of gold and silver, and the pavement of red and blew, white and blacke Marble: They drinke (saith the Text) in vessels of gold royall Wine in abundance, according to the state of the King. But the drinking was by order, or as the new Translation saith, according to the Law: And what order or law was that? euen this, *None did compell*: But how come that, were there none in those times that would prouoke and compell? Yea, but the King (saith the Text) had appointed to all the officers of his house, that they should doe according to every mans pleasure. Shall not these heathen Kings practise be a condemnation to many of our Christians? O but say our great ones, when we make a feast or meeting to shew our power and greatnesse, wee must needs haue healths and such like drinkings, else we care not to auoide it. Yea, but saith the Text, this Imperiall feast was made to shew the riches of his glorious Kingdome, and the honour of his excellent Maiesty, many dayes, and yet for all that did he holde it agreeable to his glory and Maiesty, and no disparagement to his kingly feast, to forbid quaffings and carousings, and to take order that none might compell, chalenge, or prouoke another.
- Verf. 7.
- Verf. 8.
- Verf. 4.

If the great ones of our Christian world, would but reade this Chapter at their feasts and meetings, it would shame them to be thus reprovued by a heathen, & that they who are so farre vnder him in pompe and state, should be so far before him in base and filthy drunkennesse: O but say many of our gallants, I scorne and hate drunkennesse, I haue a head will carry it, and a braine will beare it, I can turne twenty vnder the table, and make the best of them all be led home, or left there asleepe; but I haue that strength, that neuer man saw me drunke. And hast thou so? harken therefore what not man, but God saith to thee.

thee. *Wee unto them that are mighty to drinke Wine, and strong* Eley 5. 22.
to poure in strong drink. Alas poore soule thou leauest them
all asleepe, or salne vnder the table, and thou goest home
like a Conquerour, triumphing ouer them all, and meane
time considers not, thou goes away with the curse of God
vpon thy heart, thy body, and soule for it. I am bolde
in this point, because this abuse growes so enormous, as
it creepes into the Courts, and all companyes of worth,
nay, into such societies as these, to the dishonour of our
Nation, and shame of our Religion; and it begins to be so
impudent, that many take a pride in it, and the times are
growne so full of mis-iudgement, as it is now a greater
disgrace for a Gentleman to be no drinker at all, then to
be the greatest carouser in a country: and many a ciuill
Gentleman is faine to forbear company, because hee
must either sinne against God in drinking, or offend a-
gainst reputed ciuility in refusing. But to hold to our pre-
sent Allegory. If these gallants of ours should see one
bring them a cuppe of deadly poison, and drinke to them
a carouse, would they thinke it any wrong to their wor-
ships, or disparagement to their honors to refuse it: Why
then seeing Sinne is spirituall poison, and not onely drun-
kennesse, but such drinkings are sinnes, should not a
Christian man refuse it, and answer, its a poisoned Cup,
I may not touch it? We are wary that wicked men, or our
enemies poison vs not in our meate or drinke, (and its
good to be so in these daring dayes:) But is it not wise-
dome also to take heede the Diuell poison vs not in a worse
fashion, in these meates or drinks? Alas, what a silly
boast is it, I was neuer poisoned, and I will take order I
neuer shall, in my meate nor drinke, when the Diuell
laughs and saith: But I haue poisoned his soule in his
meate by gluttony and excessse, in his drinke by drunken-
nesse and drinkings: O happy he that scapes the hand of
this cunning poisoner in his meate and drinke.

3. In regard of the effect or operation, poison is thus Self. 16.
distinguished. Some poisons make a man die hot, and 3. The Opera-
D 2 burning tion.

1 Sam. 31. 9.

*Apud Sleidan.
in hist. et inter
Grimal thesa.
meta.*

1 Sam. 25. 37.

burning; some colde and benumbed, some raging, some laughing, some sleeping. 1. Euen so, some Sinnes make men die *raging*, swearing, and blaspheming; thus died *Saul*, who kild himselfe, and *Iulian*, that threw his bloud and guts into the ayre, and reuiled Christ Iesus with despite: This is the end of angry and malitious men, of swearers, blasphemers, and prophane scoffers. 2. Some Sinns make men die in *burning* torments, euen as though they were in Hell already; such is the end of desperate Atheists, and of Apostatates, or such as fall from religion, and doe fight against the known truth; a most fearefull example hereof we haue in *Fran. Spiera*, the *Italian* Apostata (though I doe not, nor would haue any man, pronounce peremptorily that he is damned:) the Historie of his reuolt, and of the fearefull torments he endured afore he died, is very remarkable for all professors. 3. Some Sinnes make men die like stones, so that they are *cold*, senselesse, and benumbed, and seeme to feelee nothing: So died *Naball*, his *heart died within him*, saith the Text, *and he was euen like a stone*; and such is the end of the couetous men, and the rich droiles and drudges of the world. 4. Some Sinnes make men die as it were *sleeping*; that is, neither fearing their sinnes past, nor the life to come, nor the account they are to passe. And this is the end of the common sort of the ignorant and vnmortified men, and such as are cald the ciuill men, that abhorre onely great and foule sinnes, but doe little or no good; these men are secure and senselesse, and as it were goe to Hell a sleepe; and such an end makes many a man, of whom the world saith, they died like lambes: but if such men were not sheepe in their liues, its not a sleepeie death shall make them lambes when they die: for as a man may die sleeping, and yet be poisoned, as such doe who are bitten with Aspes; so may a man die quietly in outward shew, and yet be inwardly and spiritually so poisoned with Sin, as will be the bane and destruction of his Soule. 5. To conclude, some Sinnes make men die laughing, so saith

Iob 2.

Iob: They that say vnto God, depart from vs, for we desire not the knowledge of thy waies; these lye and are mightie, their seede is establisshed, their riches encrease, they spend their daies in musicke and mirth, in wealth and ioltytie, and in a moment they goe downe to the grane. This is the end of the good-fellowes and boone-companions of the world, who like stall-fed Oxen, and Hogges of the stie, doe nothing all their liues, but make themselues ripe for the knife, and ready for destruction: these bid the Preachers preach pleasant things, and loue not to be terrified by the Law; these are such as set vp their rest on earth, and place their heauen in the *Turkes Paradise*; and as *Dauid* saith: *haue their portion in this life*: and are like the yonger brother, who as *Christ* saith, calls for his portion presently, and ceaseth not till he haue spent all; had hee died in that estate, he had *gone laughing to Hell*: Take heede you young Gallants, of this poison: Pleasures of youth, and dainties of the world, and the delights of company-keeping are pleasant poisons: but who knowes not that the hardest crust of feeding bread, is better then the sweetest, costliest, and pleasaunt poison in the world? Dearely are those pleasures bought, which a man paies for with his Soule: Foolish people thinke these the onely happy men in the world, but such esteemes are as farre from true wisdom, as these are from true happinesse; for so farre are they from being happy, that contrariwise they are as vnhappy and miserable, as a man that being iudged to die some bitter and shamefull death, goes to his hanging with piping, and dancing, and drinking, and quaffing, and carousing, & mirth and musicke al the way thither: Is not this man thinke we in a lamentable case? And much more then are they, who as *Iob* saith, *Spend their daies in wealth and ioltytie, and in a moment goe downe to Hell*: far be euery one of you from this case my deare brethren: and take heede that you, who many of you are *elder brethren* for the world, be not these *yonger brethren* for your soules: Be not therefore misled with these allurements, nor catch with these

Iob 21. 7. 8. 9.

10. 11. 12. 13.

14.

Psal. 17.

Luk. 15. 11.

Iob 21. 14.

these poisoned baits of Sathan; but choose as you would doe for your bodies; rather to feede on the coursest foode, then the costliest poison; so for your Soules, rather a life of vexation, and goe to Heauen; then of mirth and pleasures, and goe playing, sporting, drinking, and dancing downe to Hell.

Señ. 17.

Lastly, Sinne is like to poison thus. There are few naturall, but many artificiall poisons; few knowne of old, but many of late times. Its very obseruable, that *Hippocrates* and *Galen*, the ancient fathers of Physicke, taught how to make many Antidotes and preseruatiues against poisons, but not one poison; these are most of them deuised since. Alas, that the Christian world should teach to confect poison, and the Heathen Antidotes; more worthie certainly were they to haue had the honorable name, and knowledge of Christianitie, then many of those, who so vnworthily haue abused it. And euen thus is it for Sinne; the world was nothing so poisoned with Sinne in the elder, as the latter times: the finnes of the old time were neither for number nor greatnesse comparable to those of the ages present, and lately past. As the first part of this resemblance is true in many corporall, so is the latter, in many more *spirituall poisons*, a taste whereof I shall giue in few of many.

Num. 22. 18.

1. In the old time, *Balaam* durst not for a housefull of gold and siluer be hired by *Balack* to goe against Gods will: But now housefulls neede not, what will not a hafull; nay, a handfull of gold doe for the hurting of Religion, for peruerting of Iustice, and ouerthrowing the poore and iust man in his right?

Gen. 14. 23.

2. In old time, when *Abraham* would name the basest thing about a man, *I will not haue* (saith he) of the King of *Sodome*, so much as a shooe-tie: But in these daies of vanitie, *Abraham* must haue learned another language, when a paire of Shooe-ties, Garters, and Roses, cost foure, fye, or ten pound, and that for persons not of the highest ranke: Is it not a fearefull change, when a meane Courtier shall haue

haue his shooe-ties, the worth whereof would apparell wholly one of the King of *Sodom's* Court; and yet Pride was one, (saith the Prophet) and the chiefe of the sinnes *Ezech. 16. 49.* of *Sodome*: But alas, what was the pride of *Sodome*, to the pride of these daies?

3. (And to shew this for Women, as well as Men.) In *2 Sam. 13. 18.* the old times, none but *Kings Daughters*, and those *Virgins* too, did weare garments of diuers colours; as the Text saith of *Thamar*, the Daughter of King *Dauid*: But in these times, what is she that is scarce worthy to serue a Kings Daughters Woman, but shee must be in all the colours vnder the sunne? nay, what can Kings Daughters now haue for cost or colours, that Women of meane ranks, both in Court, Citie, and Countrie, will not haue as well as they? And if this Pride, or Vanitie, or Leuitie, or Singularity (or what you will that is naught) attended onely the weaker Sexe, it were the lesse errour, but when Men, as though they were Women (whose inconstancie in colours and fashions, doth well resemble the vnstaidnesse of their affections, and mutabilitie of their mindes) will run from White to Blew, from Blew to Yellow, from it to Redde; whether will they run, and where will the vanitie of these times rest at the last? Will they neuer finde the fashion, nor the colour that will content them? These thinke themselves the Gallants of the Court, and the ornaments of the Realme, but that errour is worse then the former; for he that reads the auncient Chronicles of our Kingdome, shall finde it therefore-told, that when Eng-
Henricus Hun-
 land runs mad after all Vanitie, and varietie of apparell, *tingdon. lib. 6.*
 it shall pay for it, at a full deare rate; and no maruell, for *Hist.*
 generally all poison is costly, especially artificiall; and so no doubt the spirituall poisons of Sinne will proue full deare and costly to the Soules of such as take delight in them. But to proceede.

4. In the olde time, *Plays and Enterludes* were scarce knowne or heard of: And its strange, as *Augustine* tels *August. de ciuit. dei. lib. 2. cap. 8.*
 vs, what a doe the Diuell had to bring them into the
lib. 4. cap. 26.

Romane State, though then heathen; but now are they not the ordinarie sport of all kinde of people: In olde times, even amongst the heathen *Romans*, it was held a staine and a shame for a graue man to be seene at the Theater: But now, not the loose companions, and idle youths, and vaine gallants, and light women (the onely auncient and proper guests at such banquets) but such as will be reputed honest Matrons, nay, the graue men hold it no disgrace to bee there seene and found. And in the former times, even since Christ, *Tertullian* tels vs that for a Christian to goe to the play, was the high-way to gaine spectall acquaintance with the Diuell, and that the Theater is the Diuels throne and kingdome: But now Iniquitie hath got her such a brazen face, as they blush not to say a Christian man may be well edified at a Play, Nay, better then at some *Sermons*, and so most impiously the immediate deuise of the Diuell, is compared, nay preferred before the holy and immediate ordinance of God. And to conclude this point: In the elder times, as *Cyprian* writes, no Player, nor Play-maker, nor Play-teacher might be admitted to the Lords Table: But now, there is not onely no such difference made of them from others, but they are in many respects preferred aboue many learned, godly, and otherwise well qualified and well-deseruing men, and shall haue access, and power, and grace with great ones, when many a worthy man must stand without, and cannot haue a faire word, nor a good looke.

Tertul. de Spect.
cap. 10.

Cyprian. Epist.
ad Eusbras, 61.

1 Pet. 4.3.

Ether 1.

5. In olde times, Drinkings, Quaffings and carousings were held amongst the foule workes, and damnable *lusts of the Gentiles*: But now they are the ornaments and graces of Gentlemen, and workes that well concurre with Christian profession. And long afore those times the heathen *Persian* King tooke order at his most royall & Princely feasts, that no man should compell another to drinke, but that every man should drinke at his owne pleasure: But in these dayes, he thinks himselfe no Gentleman that keeps not many such as shall compell others to drinke, & tha.

that is held no Feast, fit for any man of worth, where any such order, against drinking, is established. And not onely such artificiall drinkings are now farre more in vse and request then in the former times; but euen that base and beastly sinne of *Drunkenesse*, as easily will appeare: for,

6 No longer then in Christs time, S. Peter makes it a thing impossible for a man to be *drunke* at nine a clocke in the Morning, and thereby defends himselfe and his fellows, when speaking strange languages, men iudged them to be *drunke*; Not so saith he, *seeing it is but the third houre of the day*: But in these declining times of ours, S. Peter would haue beene bid to amend his Logicke, if now hee should argue thus: for, many amongst vs are past speaking their owne language before that houre: And whereas in those times it was held so hateful & so base a sin, that euen the drunkards themselves wer asham'd to be scene, & therefore had their meetings & drinkings in the night, as saith the Apostle, *They that be drunke are drunke in the night*: But to such a height is now this sinne growne, that a man may meete, to his griefe, every houre of the day some, though neither lame nor dumbe, yet scarce able to goe or speake, and some euen tumbling in the streets: so that that which formerly was a deede of darknesse, dares now out-face the Sunne, and openly vaunt it selfe at the noone day.

7. And lastly. In the olde time *Swearing* was so rare that the Wise man, when he would giue a speciall difference betwixt the righteous and the wicked, the cleane and the vncleane, he puts them both downe thus, *Hee that sweareth, and hee that feareth an oath*: as though that every one that is righteous, feareth once to sweare vainely. But so common a practise is now this sinne of *swearing*, as if none be righteous but hee that feares an oath, wee shall finde but few righteous ones amongst the many millions of profest sonnes of Christianity.

In the dayes of *Iesus* sonne of *Sirach*, an oath was held a deadly word, *a word unto death*: But now its held the current stile of the times, an ornament of speech: The

Ierem. 17.

*Vide Totum in
Instructione cas.
Conscient. de In-
ramento.*

Courtiers eloquence, and Gentlemens Reticke : and so few were found of them that professed God, to be swearers, that he saith, *There is a word* (meaning vaine oaths) *that is clothed about with death, God graunt it be not found in the heritage of Iacob* : But now we may say, God graunt there be found *a man* in a whole family, nay, one in many families, *that makes conscience of swearing* : And yet for those few that were swearers, the godly of those dayes held it so heauy and horrible a sinne that the Prophet cryes out, *because of Oaths, the land mournes* : But these times are so far from mourning for it, as not one of many are found to boggle at it, and many Teachers will scarce reprove it in a great man; and the wicked Sinagogue of Rome, by her Schoolemen haue made it a question, and by her Casuists resolved it to be no mortall sinne to swear vaineely by the holy name of God, if it be done without contempt : O whether will the iniquity of these times bring this wicked world? what can it doe but euen make it ripe and ready for destruction? And no maruell; for as he that hath long and often beene poisoned, is sure to dye : so certainly seeing the world is of late so farre more horribly poisoned with sinne then the former ages, its apparant that the foundations of the world are out of ioynt, and like an olde rotten and ruinous house threatens a present fall.

And thus we haue the first part of the resemblance,
namely, that Sinne is like to Poison.

Self. 18.

2.

Sinne is worse
then Poison.

The second part is : that it is *worse* a great deale then bodily poison is, or can be, which though it be apparant enough, in that it is the poison of the Soule, and as much as the Soule is better then the body, so much of necessity must that that poisons the Soule, be worse then that which kills the body : Yet to let sinners see what a sweet thing it is they make so much of, and all good men what great cause they haue to holde all sinne detestable, and as the wise man bids, to *flye from it as from a Serpent*, we will therefore particularly decipher the vile and abominable

minable nature of this poison, and that all the poisons of the earth are as nothing, if they be compared vnto this.

Sinne therefore is worse then bodily poison in seauen respects.

1. Of the Subject.

2. The Time.

3. The Place.

4. The Matter.

5. The Number.

6. The Force.

And lastly, the Vse of it.

1. The Subject and seate of Sinne is the Soule, that precious and glorious part of Man, which God made like to himselfe, and for which the Sonne of God died: that excellent creature, which no crosse can cumber, no misery can molest, no want can weaken, no pouertie can pinch, no weapon can wound, no enemy can assault, no paine, no sicknesse, no poison in all the world can once touch: this high and excellent creature is cumbered and molested, and pain'd, and pinch'd, and weakened, and wounded by Sinne; nay, quite prostrate and throwne downe into all basenesse, vilenesse, and all misery that can befall a creature, insomuch as Shee that till Sin came, was most honourable of Creatures, and like to God himselfe, by Sinne made *is like to the perishing beast*, nay, baser then any beast in all the world. Now then, as hee is the more horrible murderer that kills the Kings Sonne, then that smites a slave; so is that the more hatefull poison that poisons the Soule, then that which can but kill our base and vile bodies.

Psal. 49. vii.

Philip. 3.

Vse.

Matth. 10. 28.

Therefore for the Vse of this Doctrine, as Christ saith of persecutors, *Fears not them that kill the body, and haue no power to touch the Soule*, So say I for poisons; Feare not that that can kill the body, but cannot touch the Soule; but feare that *Poison* that hath power so to infect the Soule, that both Soule and Body must be cast into Hell: Most fearefull is their case, who feare not such poison.

2. *Sinne is worse*, in regard of the *time*: for, as in good things, the elder the better, so in euill, the elder the worse. Now Sinne, the poison of the Soules, is elder then any poison of the body: for all artificiall bodily poisons are of late inuention, at least the vse and practise is of late, few are found poisoned before *Socrates*. *Caine* was no poisoner, for had he beene, he would not haue drawne *Abell* into the field, and there haue rudely murdered him: Nay, long after, *Abisalom*, though a great Courtier, knew it not, though he had conuersed in the Courts of diuers Nations; for if he had, he would not haue gone so simply to worke, as to haue bid *Amnon* to dinner, make him drunke, and cause his seruants to stabbe him. Oh foolish *Abisalom*, say the *Iesuites*, what a stirre and tumult he made, by such a silly kinde of inuention, for could not he, hauing him at a banquet, haue giuen him a dram in his drinke to haue wrought a weeke after, that so the feast might haue had no interruption, the state no trouble, & *Amnon* neuer haue knowne, no nor once suspected who had hurt him? Thus talke the *Iesuites* by their practise: But seeing its certaine *Abisalom* wanted no wit nor will to haue caried this businesse in a cleaner fashion, its therefore euident he knew no poisoning, nor had got any acquaintance with any poisoners, neither in the Court of *Dauid*, no nor of *Talmay*, the King of *Geshur*, though a heathen: And which is more strange, many a hundred yeares after *Abisalom*s time, when a great number of great, but wicked *Iewes*, intended *Pauls* death, its apparant that poisoning was either vtterly vnknowne, or at least little in vse, euen in those daies; for else they would neuer haue vsed so boisterous a meanes to murder him, as *fortie men* to lie in waite for him to kill him, betwixt the prison and place of triall. Our Italianated Papiists, would laugh at the folly, and pitty the simplicitie of these men, that so many should trouble themselues in such a fashion, whereas he might haue beene by one poore sig dispaht, without noise or tumult.
- Thus poisoning, or at least the common practise of it, appears.

Genes. 4.

2 Sam. 13. 22.

&c.

2 Sam. 13. 22.

Acts 23. 12.

13. &c.

appeares to be of no great age. But as for Sin, the spirituall *poison of the Soule*, its euen almost as old as the world is : many dayes were not, nor one weeke, wherein a man can say, *Sinne was not in the world* ; so that scarce was there a World, but it was a poisoned World ; and no sooner wasthere a man, but he was infected with this poison : And so strong was this poison, euen at the first, that all the world weepes, and all mankind mournes for it, euen to this day, and from the beginning, euen downe to this day, no age can be named, wherein this poison, the poison of Sinne, hath not preuailed in the world ; and therefore in respect of the time and continuance, its worse then the poison of the body.

3. And no lesse in regard of the *place* ; for bodily poisoning is not, at least preuailes not in all Nations, but hath beene generally confined into corners, and crept out closely, and secretly disperst it selfe into other places. A learned *Italian* complaines of his Country, that of old time *France* was famous, or infamous rather, for artificiall poisons, and poisoning ; but now *Italy* hath got the garland from *France* : but many of the Northren Nations haue beene little acquainted with it, nay, scarce hath it beene heard of amongst them, till the *Iesuites* time, who amongst other their vertuous practises, haue scattered and disperst the trickes of poisoning in all Nations where they came, or whether they could but reach : nay, the Spanish *Iesuite*, *Mariana*, shames not to write, that thus, and thus they may not, but on this, or this fashion its lawfull enough to giue poison to a King, whom they shall hold a Tyrant. Is not this an holy Doctrine, and a peece of Diuinitie well bebecoming Poperie, and besitting the *Iesuites*, to put downe in Print, and in the common Language in the World, the manner how to poison Kings ? In this skill and learning, wee yeelde to them, let them haue it, and the glory of it, we enuie it not.

Habeant secum seruentq, sepulchro.

But alas, if wee come to consider of the spirituall
E 3 poison

Secl. 20.

*Olim gallia famosa
venena mis-
cendo, nunc Ita-
lia, Cef. Rhodig.*

*Mariana Iesui-
ta : de Reg. lib. I.
cap. 6. &c.*

Rom. 3. 9.
& 21. 13.

poison of the Soule, what Nation is, or euer was exempted? Herein *France* was no more famous then *Italy*, nor *Italy* then *England*, nor *England* then any other Nation, for all, whether Iewes or Gentiles, euen *all haue sinned, and are deprived of the glory of God*, as saith the Apostle. Herein is no difference, but Sinne hath poisoned the *Northren Nations*, as well, or rather as ill, as the more ciuill and *Sambren*, and the Country, as well as the Court. And for the scattering of this poison ouer the World, there needed no *Iesuites*, the World was this way poisoned to their hands, afore they were bred, else they could not haue beene so welcome: Their father, the Diuell, had done it long afore; he was the *Euill one*, that in the field of the world *(sew the sares)*, so that when his darlings, his yongest beloued sonnes, the *Iesuites*, came into the world, hee told them that the chiefe businesse they had to doe, was to scatter certaine new opinions, to strengthen the *Poper spirituall*, and by indirect consequence, euen *temporall Monarchie*, and to kindle contentions, and conspiracies in the world: And herein its to be granted, that they haue plaied their parts effectually; but withall, it cannot be denied, but in what Nation so euer they euer set footing, they left it more poisoned then they found it.

Now if all sinne, and all false opinions in Religion be spirituall poisons to the soule, its the more to be lamented that Romish Priests and Iesuites, who assuredly bring with them that poison, and are vndoubtedly poisoners of the Soule, if not of the bodies also, doe in some places creepe, and lurke, and else-where run vp and downe so boldly amongst vs. And whereas *Ireland* (as is generally beleeued) hath no corporall poisons; its so much the more lamentable, that so many spirituall poisons of Poperie, superstitious Ignorance, and Prophanenesse should abound, and so many Romish poisoners should remaine amongst them; but God, and his gracious Maieslie, whom he hath placed ouer vs, will helpe it in due time. But alas, what speake I of Kingdomes and Countries, finde

finde we a Citie, a Parish, a Towne, Societie, or a Familie, where this spirituall poison of the Soule preuailes not, in some sinnes or other: So that in regard of the Place also, this is worse, and farre more fearefull, then bodily poison is or can be.

4. Its also worse in regard of the *Matters* for amongst the bodily poisons, all that be *simple and naturall* poisons, is either the bloud, or humour of some living creature, or it is some stone, or gumme, or roote, or hearbe, or minerall, all which come out of the earth; or if it be *compound and artificiall*, its made by the hand and art of man, of some of these. But Sinne is the very excrement of the *diuell* himselfe: not the heauens, nor the earth, the aire, nor the waters, nay nothing but hell it selfe could send out sinne. There is in *Italy*, on some part of the *Aponine* hills, not farre from the hole of *Avernus*, an hearbecald *Aconitum*, one of the mortallest poisons in the world, and so deadly, as the *Poets* holding it too bad to be naturall, held it to come from some supernaturall cause or curse, which not being within their compaife to apprehend, therefore they fained, that when *Hercules* drew *Corberrus* out of hell, looke where the filthy froth and some fell out of the vgly iawes of his troubled mouth, there grew that deadly hearbe the poisonfull *Aconitum*. Thus doe they faigne and deuise a beginning for the worst earthly Poison; but for Sinne, the spirituall poison of mans soule, we neede not goe to fancies and fables to finde the originall matter of it, for the holy Ghost tels directly, that *Whoſoeuer committeth sinne, is of the Diuell*: See then what a base creature the sinfull man is, and in what a vile and miserable case he is: For sinne being worse then the sweate of Serpents, the flesh of Vipers, the gall of Aspes, or bloud of Dragons, worse then the froath of a raging madde Dogge, even the quintessence of Sathan himselfe, and the *Diuels* excrements, what is he then that takes pleasure in sinne, and delights himselfe in inquitie, but euen like the man that should licke vp

Set. 21.

*Lurida terribiles
visitant aconita
Neuerca.*

*Aconitum spuma
Corberris; Peccati
spuma Diaboli.*

1 Ioh. 3. 8.

the froth of a mad dog, or sucke but the venime of serpents and dragons? Nay, these be dainties and pleasant iunkets, vnto the filthy some and froth of Sathan, which prophane men sucke vp, and sup off, in their careles sinning against God.

And as its worse for the *Matter*, so is it for the *Number*, As the *matter* is baser, so the *number* is greater: For of bodily poisons there are not many of creatures liuing, of fourefooted beasts scarce any be poisonfull, nor of fowles, nor of Fishes, those that be, are of the creeping things of the earth, the rest are of such things as be dead, and therefore cannot hurt a man, vnlesse a man doe willingly hurt himselfe by them: so that bodily poisons are neither many, and those that be, are either dead creatures, or else such as are furthest removed from the vse and society, & dwelling of man: To which end its remarkeable that in *Africa* where of all parts of the world its worst dwelling, by reason of the hot Climate, and sandie barren soile, and consequently the least frequented by men, there are the greatest number of Serpents, Dragons, Aspes, Scorpions, and all venomous and poisonfull creatures, as though God & Nature had cast them into a corner, where Men are not. But Sinnes, the poisons of the Soule are numberlesse, euen beyond all number. Aske one of the holiest men, & that had fewest sinnes, *They are more* (saith he) *in number* then *the haire of my head*: and of all men, it is true the Psalmist saith, *Who can vnderstand his errors*, or, *who can tell how oft hee offendeth*? And no country, no climate, no condition, no age, nor sex is free from this poison: Nor is there any place in the world, where men are, but either there they found sin, or brought it with them. Now as of good things the more the better, so of euill the more the worse.

And to presse this point a little further. See how the best and goodliest creatures haue no poison in them, as the Lion, the Horse, the Oxe, the Sheepe, &c. Nay, and many haue Antidotes and remedies against poison, as the Vnicorne or Rhinoceres, the Hart, and others: But in

spiritual

Psal. 40. 12.

Psal. 19. 12.

Spiritual poison, alas, its farre otherwise: for sinne preuailes not onely in the base and debosht ones, the ignorant and superstitious; but euen in the best sort of men, and such as in regard of their gifts or places come nearest vnto God, there be many and fearefull, and some of them the peculiar sinnes of great men, of strong, beautifull, eloquent, wise, rich, learned, noble men, and of the high callings of Magistracy and Ministry, for happy were we if they were free, but euen they alas haue their peculiar sinnes, as the proper poisons of their places: so that whereas a man may safely and securely meddle with many, and the most of Gods creatures, without the least feare of bodily poison, he can scarce finde one man or woman, friend or enemy, high or low, superiour or inferiour, of any condition, calling, or state of life, that is wholly free from the *Spiritual* poison of sinne: In regard whereof a man must conscionably and carefully take heede what hee vndertakes, and with whom he conuerseth, lest thereby hee be *Spiritually* poisoned and infected.

And to conclude, lest bodily poisons should be too many on earth, the olde Viper brings not forth the young but shee dyes her selfe: for they eate out her bowels, and otherwise come not into the world, such a prouident mother say the Philosophers is Nature. But say we: So good and mercifull a God is the God of Nature, that lest the world should be troubled with too many of them together, the young ones liues not but by the damns death. But it is not so alas in *Sinne*, the poison of our *Soules*. *Originall* sinne that is the mother of *actuell*, dies not, nor is weakened, but rather is made more strong and poisonfull by producing *actuell* sinnes: and wicked *thoughts*, which are the fountaine and beginning of euill *words* and *deeds*, are not extinguished, but rather fed and nourished vp better, the more euill words and deeds they can bring forth. In a word, *bodily poison*, in spending consumes, and the more its taken on or dealt withall, the lesse is there in the world: But contrariwise, *Sinne*, the more we meddle with

1 Iohn 5. 19.

it, the more it multiplies; it onely hath this property, that it sheds not, but growes & increaseth in the vsing: whereby it comes to passe that as the Apostle saith, *Totus mundus positus est in maligno: The whole world is lieth plunged in wickednesse*, and poisoned with this large and vniuersall venime of Sinne.

6 And as its worse for the *Number*, so is it in regard of the *Force* and strength of it; and this not onely in regard of the extent, whereby it reacheth to the *Soule*, which no bodily poison can doe, (as we heard in the first point of this latter part,) but especially in regard of the incurablenesse of it, or at least the difficulty of curing and finding a remedy: for there is no bodily poison in the world but hath either his peculiar remedy in *Nature*, or a sufficient helpe in *Art*, if it be taken in time: Nay, rather then poison should want an Antidote, and preuaile to kill without a remedy, God and nature haue provided that poison it selfe shall kill and expell poison, one poison another. In *Italy* are the *Scorpions*, one of the worst liuing, and the hearb *Aconitum*, the deadliest of all dead poisons; of whom the *Italian* writers deliuer, that if one be bitten with a Scorpion, if he drinke *Aconitum*, by and by it drives out the former poison, and by fighting with it in the body, kills it selfe also, and so saues the man: so that which would kill a whole and sound man, saues and deliuers him that is poisoned. Thus rather then nature should want helpe against poison, one poison shall drive out and kill another. Nor is there any poison so strong or deadly, but may be prevented, if the remedy be seasonably applied, inso-much as it is written of *Methridates* the King, that he was so armed with Antidotes, and so expert in the remedies, that he durst & did continually & daily, take poison without danger. But such is the spirituall poison of Sinne, as all Art and nature, all simples and compounds, all men and Angells are nor able to heale or helpe one Soule that is poisoned with it, inso-much as if *Christ Iesus* himselfe had: not come to doe it with his owne blood, mens soules had

Plinius.

*Ea est natura
Aconiti, vt ha-
minem perimat
nisi inuenerit in
humine quod
perimat, quod si
inueniat, sic luc-
tant vt ambo mo-
riatur, et vtiat
homo.*

Acts 4. 11. 12.

had all died and periſhed eternally, (as we ſhall ſee in the next generall points.) And whereas every poiſon hath his peculiar remedy, and ſome more then one; contrariwiſe, their being many thouſand ſinnes, and every one of them poiſons of the ſoule, there is but one remedy againſt them all, and he that miſſeth that findes none. And whereas one poiſon kills another, one Sinne is ſo farre from killing another, as contrariwiſe, one giues life, and ſtrength, and nourishment to another: Drunkenneſſe giues liſe to Luſt, Pride to Prodigality, Bribery to Oppreſſion, Couetouſneſſe to Lying, and Lying to Swearing, Idleneſſe to all. One of theſe poiſons will breede another, one will feede another, one will make way for another, one when it comes, will bring another, nay, many with it. Sinne is like the euill ſpirit, that being not ſurely caſt out, returns againe with ſeauen others worſe then himſelfe.

7 And laſtly: It is worſe in regard of the *Uſe*. For there is no bodily Poiſon in the world, but hath ſome good uſe. For firſt, the liuing creatures that be poiſonfull, do receiue the poiſon that falls in the nights out of the ayre and clouds, which elſe would doe hurt, and in ſome hot countries are ſo perilous, that a man cannot without danger walke abroad after the Sunne be downe; and thus that which would kill vs, doth feede them: and Spiders in a houſe gather vp nothing but that would doe hurt. 2. The dead poiſons, as hearbs, gums, roots, and Minerals, doe ſerue for ſpeciall uſe in phiſicke, and Antidotes, for our beſt Antidotes and Preſeruatiues, as *Metbridate*, *Triacle* of Venice, or whatſoeuer elſe, cannot be made without many poiſons. Nay, there is ſcarce any phiſicke that is mixt or compound, wherein there is not ſome ingredient that is poiſon; for being poiſon of it ſelfe, yet being rightly tempered by the hand of Art, and in a right proportion, it makes the phiſicke more powerfull, and the Antidotes more ſoueraigne then can be without it. 3. There is no poiſon, but its foode to ſome creatures; as the Spider is not onely meate but medecine to the Munkye: and

Self. 24.

In Italy the cattell eate that Aconitum daily, that is so dangerous and deadly to man, and in this sence properly is the Prouerbe true, *That thats ones Meate, is anothers Poison.*

But *Sinne, the spirituall poison*, is the onely vile and vnprofitable thing in the world, the onely *Noli me tangere*, which no man could euer taste or touch, in the least degree, but with his hurt: It neuer did good to any, but harme to all, to God, to the doer, and to all creatures. It dishonours God, it crucifies Christ afresh, it grieues the holy Ghost, it makes the Angels mourne, and all Gods creatures to grone and sigh vnder the burthen of it: It offends the *weake Christian*, and turnes him out of the way, it confirms the *wicked* in his euill, and it giues ill example to all men, and at last kills the doer: Most truly therefore doth the Apostle call Sinnes, *the vnfruitfull workes of darkenesse*: And if all prophane men in the world were asked by Paul: *What fruit had yee then in those your sinnes, whereof you now are ashamed?* the answer must needs be the same to the worlds end, No fruit in *Sinne*, but *Shame*, whilest the sinner liues, and *Damnation* when he dyes. And whereas no poison so vile, but it noe simply of it selfe, yet mixt with something els it hath good vse, onely *Sinne*, neither of it selfe, nor by any art can it be refined, nor by any mixture compounded to doe any good, but still remains the poisonfull nature of it: Nay, so detestable is it, that mixe & temper it with neuer so good and holy simples, it not onely remains still as ill as before, but also marres and vtterly infects the good things with which its mixed. Thence is it that the Prayers and Almes, and holiest workes, done by him that is vnregenerate, and still in his sinnes, are all so infected, that the Scripture proclaymeth, *even the prayer of the wicked man is abomination to God*: Not that Prayer is not most holy in it selfe, but because being mixt with *Sinne*, in an vnholly heart, its thereby tainted and corrupted: Thus for bodily poisons, other good simples are able to turne them and make them good, but *Sinne the spirituall poison*, turnes the nature of good things, that are mixt with it,

Rom. 8. 23.

Ephes. 5. 11.

Rom. 6. 12.

Pro. 18. 5.

it, and makes them ill, insonmuch, as the best actions of the best men, euen the good works of holy & regenerate Men, because they are not free from the contagion of some sinne, were no better then abhominable to God, were it not that the perfect and all-sufficient merits of Iesus Christ (apprehended and applied by faith) doe take away that staine, and present them pure before the presence of God. The conclusion then from all this is, that not in one, but in manifold respects, the poison of the body is but a shadow, and plaine nothing, to the poison of the Soule.

The Use whereof serues: First, to let the sinner see what it is he makes so much of, and nourisheth so tenderly in his bosome, euen the Serpent that will sting him, and the poison that will be the irrecoverable ruine of his Soule. Oh poore sinner, what hath thy Soule done to thee, that thou shouldst loue and maintaine the murderer of it? Sect. 26.
Use 1.

Again, let this teach you all, in whom is either grace, or any generous nature, to take heede of giuing ill-example by thy sinnes, for thats worse then to mingle poison for mens bodies. Thou wonderst at the horrible wickednesse of such offenders as haue by poison taken away the life, perhaps but of one Man, and cryest out that they are worthy of a thousand deaths; but in the meane time, thou obseruest not that there is a worse poison, and before God, worse poisoners, then those be: For those that either insill false opinions by perswasion, or teach false Doctrines by writing, or Preaching, or teach men to sinne by euill and lewd example, these are the great poisoners of the world, for these kill Mens Soules, which all the poisons of the earth cannot touch nor hurt: Why then should not this be as wel punished by the lawes, at least as well auoided and abhorred of all that would be accounted honest, as the other? Look therefore to your selues, and to your counsels and conuersation, you that liue in such societies as these: We ought to be, and so God hath made vs that we may be, *Homo homini Deus*, a helpe

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and a happinesse one to another. Let vs take heede that by our prophane life we be not *Homo homini Dæmon*, Diuels and destroyers, poisoners and murderers one of another. Thou braggest, and thanks God thou wast neuer poisoned; but its a better boast if thou canst say thou wast neuer poisoner; and I doubt not, but in regard of the bodies, you are all free from that hatefull practise; but what is it to be able to say, thou neuer hurt mans body by poison, if thou haue poisoned many soules by thy sinfull life and euill example? Thou wouldst feare, and all thy friends be ashamed, if the King could say, thou hast poisoned one of his Subiects; how then if God can proue against thee, that by thy wicked company and sinfull conuersation, thou hast poisoned the soules of many Christians, who are his Subiects? Thou that saiest the poisoner is worthy to die, what then art thou worthy of by the verdict of thy owne conscience? Thou therefore, that if not for conscience, yet for shame and feare of the law of men, dare not poison the body, be afraid by the law of God, to poison the soule; and thou that hast so much generous spirit in thee that thou wouldst scorne to poison, euen thine enemies bodie; labour also for the regenerate spirit of God, that so thou may feare to poison the soule of thy friend: You choose you companions with whom to conuerse, and you doe well, and indeede the variety a man hath to make his choise of, makes it a pleasant life in these societies: but take heede, thou that professest thy selfe a friend to him, or him, least by thy swearing, thy filthy and wanton talke, by thy lewd perswasion, by thine inordinate, vncleane, or any waies vngodly life, thou proue a spirituall poisoner to thy friends soule; for, wilt thou not poison thy enemies body, and wilt thou poison thy friends soule? Oh doe not so, or else it may be said, its better being such a mans enemy, then his friend.

And thus from the two parts of this resemblance, we see the force & power of this spirituall Poison, which may suffice for opening of the second generall point.

III. Point.

III. Point.

How Mens Soules became thus poisoned.

THE next generall Point that this Text offers to our consideration is, that seeing *Sinns* hath *Poisoned* our Soules, and is so strong, and deadly a poison; that all bodily poison is but a shadow to it, *How therefore it came to passe that Mans Soule was thus poisoned*: For its certaine, *Matth. 19. 8.* as Christ saith in another case, that *from the beginning it was not so*: And no marvell, for after God had made all things, and that not sodainely, but spent sixe daies in perfecting of them, and like a worthy workeman, surueying his workes with the eye of his Wisedome, after they had past the hand of his Power, his Iustice pronounced this iust and infallible sentence; *Loe, they were all very good*: *Gen. 1. 31.* *Good, and very good*; therefore its certaine, Poison was not among them, which ever was, and will be accounted euill, and very euill, and one of the fouleest *euils* in the world: We must therefore seeke for it elsewhere, seeing in this Suruey, it was not seene, nor found.

And (that we may still follow the figure the holy Ghost hath giuen vs:) for bodily poisons, if we aske how they came into the World, *Plinie*, a great and wise Phylosopher answers; Nature purposely brought them out for the reliefe of men in misery, that they might neuer want meanes at hand to end their liues, when they were weary of them. A poore coniecture for the insufficiencie, and very foule for the impietie of it. The imperfection of it appears in this, that there are whole Countries wherein hues no creature, nor growes any hearbe thats poisonfull: Little knew *Plinie* the *Italian*, that to be true of *Ireland* (and it may be other Northren Countries) but being partiall to his native Country, did not thinke any Region inioyed any good thing that *Italy* wanted, nor wanted any ill thing that *Italy* had; which as it might be a pardonable ignorance in him, an *Italian*; so the impietie of it

it is scarce excusable in him, though a Heathen, but intolerable altogether in vs *Christians*, seeing we know that life being not in our power to take, we may not at our pleasure giue it away, but must submit it to be ended by him that onely can giue it beginning. But Christian Philosophy easily tels how *poisons* came into the world, euen from the curse of the earth, caused by mans sinne. For, *Sinne* hauing first poisoned Mens Soules, that spirituall poison produced the corporall: so that the earth, on which afore was nothing but what was *very good*, did now bring out Briers and Brambles, Thornes and Thistles, Plagues and *Poisons*.

Sect. 28.
Eccl. 7. 29.

But our maine question is, how the spirituall poison of Sinne, came into the world: Was *Adam* so created? No saith *Salomon*, *God made Man righteous*: How then? It came from the Diuell, who being a goodly creature, would needes be God, and consequently a Creator, Now a Creator must make something, and here behold his worke, euen Sinne: Sinne is the true creature, and proper worke of the Diuell: Looke amongst all Gods Creatures, and Sinne is not to be found, but looke at the Diuels workes, and there is nothing to be found but Sinne: *He was a murderer from the beginning*, saith one Text; *He was a sinner from the beginning*, saith another: such as these are his, euen the workes of his owne hand. So that as of Gods workes, it was truly said, *Loe, they were all good*: So is it as true of the Diuels, *Loe, they are all Sinne*. Now *Sathan* hauing first poisoned himselfe, then this *old Dragon* throwes about his venime, and rests not till he had also poisoned mankind; which that he might doe the better, and the surer, hee begins at the very fountaine and foundation, *Adam* and *Eue*. The most generall and dangerous poisoning, is to poison the *fountaines*, where every one takes their water, of which villanie, the *Jews* being found guilty in some Christian Nations, haue therefore (and for Crucifying of Children on good-Friday, in despite of Christ) beene iustly banished out of most Nations

John 8. 44.
1 John 3. 8.

nations of Christendome : Therefore the Diuell, in whom is the perfection of malice, knowing how to doe vs most hurt, hath poisoned the fountaine of mankind, our first parents *Adam and Eve* : Now the fountaine once poisoned, then its certaine the streames issuing from the same are sure to be infected, and consequently, every man deriued from the loynes of *Adam*, and the wombe of *Eve*, must necessarily be infected : as *David* confelleth in the person of all regenerate men, *I was conceived in wickednesse, and in sinne both my Mother conceived me.* And this is so ineuitable to euery one that descends from *Adam* by carnall generation, that *Christ Iesus* being to take flesh of a woman, that he might be free from the taint and poison of this originall corruption, was not conceived by man, but by the Holy Ghost. Psal. 51.7.

This spirituall *Poison* thus deriued from *Adam*, is called *Originall sinne*, which defiles our whole nature, and lying like a poison within the heart and faculties of our soule, it breakes out as poison, into the bites and blisters and vgly deformities of actuell transgressions, both of Commissions and Omissions, in thoughts, words and deedes, and thus we are poisoned both in our nature and our actions. But heere two questions doe arise.

1 In Originall sinne, how comes this poison to take hold of vs ? for the soule cannot poison the body, seeing it is created holy, and is so infused from God himselfe, and Eccles. 12.7 the body cannot defile the soule, seeing it is a dead masse, till the soule come to it and quicken it. *Answ.* Neither of them infects one the other, but both of them are ioyntly and instantly infected, when they meet together: the one is a pure soule, the other a dead lump: till they meete; the liuing soule is not the man, the dead masse is not the man, put these two together and there is the man, and no sooner a man, but tainted and poisoned by Originall sinne. Now the true question for our Consciences to aske, is neither how the soule nor the body, but how the Man became poisoned : The resolution whereof is, that as wee

finde in nature, many things kept asunder are good, but put together are both naught: So is it here, both may be vntainted till they meete, and in their very vnion and meeting be defiled, yet it is not their meeting that defiles them, nor one that defiles another, but their meeting making a man, by being a man, and the sonne of man, thereby are we defiled. Now if any be so curious, as this contents him not, so him I say further, that seeing its certaine and no man can deny it, but as soone as they meete, both are infected, its no matter to any wise man, whether the one poison the other, or how both of them become poisoned: But seeing both of them are plainly poisoned, its no time to inquire how it came, but rather to seeke how to be cured. If thy friend be poisoned, and thou come to him and finde him so indeed, what is thy first care, but to get him present helpe? But if he beginne to discourse and inquire how this poison came, if he say, I doe maruell who it was, whether my Wife, or my Childe, or my Seruant, my Friend or my Enemy? I wonder whether I was poisoned in my meate or my drinke, or my cloathes? whether at my mouth, or my nose, or my eares? thou wilt tell him forthwith, alaa, Sir you are poisoned: its now no time to aske these questions, but take care for your present cure, else you are but a dead man: In like case, if when wee are poisoned both in soule and body, we stand arguing how we became poisoned, and whether the soule infected the body, or the body the soule, the poison in the meantime workes, and we loose both soule and body: therefore better wisdom is it to giue our selues first of all to seeke physicke, and when we are fully and perfectly cured, then its good time to inquire how and by what means we were poisoned.

Sol. 30.

The other question is more profitable: namely, how it is that the Diuell can poison vs? The answer is: The Diuell being a spirit, hath society with our soules, as bodily creatures with our bodies. But if it be demanded why or how we can be brought to take poison from
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the Diuell, we are to know, hee brings it to passe by these meanes.

1 He generally, and for the most part, infects vs by men like our selues, who are fit to perswade vs, and we yeelde to them: We know if an enemy send vs a letter, we suspect it, and feare to open it, if he send a present, we refuse it, if meate or drinke, we touch it not, but if a friend bring it, we receiue it, we open and read it, we eate or drinke without feare or suspicion: So, if sinne should come as sent vs from the Diuell, we would not haue to doe with it: but he sends it by men, our friends in nature and society, and so by our companions hee preuailes ouer vs to all euill: some by ill counsell, some by ill company, some by ill example, and thus one man misleads another, to Popery, to Prophanenesse, to Whoring, to Gaming, to the Theaters, to all vngodlinesse.

2 Again, He gives vs this poisonfull potion of sinne allayed with some counterfai sweetnesse, as the Philition doth a bitter pill or potion, that thereby hee may make his weake Patient take it, which els for the bitterness he would refuse: so the Diuell, knowing as the Prophet saith, *It is an enill thing, and bitter to sinne against the Lord: Jer. 2. 29.* and that sinne is of an vgly shape in it selfe, casts therefore a false flourish and a counterfai colour vpon it, palliating euery sinne either with the shadow of a vertue, or a supposition of necessity, or a presumption of mercy, and so the poore sinner deceived by the sugred outside, swallows the poisoned pill of sinne into the stomacke of his soule, whilst like the silly fish, hee catcheth onely at the sweet baite, not caring nor considering the deadly poisoned hooke that is couered vnder it. And vpon this consideration it is, the holy Apostle grounds his exhortation, *to take heed that we be not ouertaken through the deceitfulness of sinne: Heb. 3. 13.* for if the Diuell did not vse craft and deceit, he could neuer bring men to sinne as he doth daily: And vnto these two meanes if we adde a third, that the Diuell when he makes men sinne, offers them

1 Iohn 3.8.

no worse then he takes himselfe before, (for he hath *become a sinner from the beginning.*) We may see that it is no marvell though he easily preuaile over mens soules, to poison them with Sinne; for, we eate or drinke securely of any thing, when he that gives it doth eate or drinke of it before vs, which the Diuell is nothing curious or dainty to doe, seeing he can be in no worse case then hee knowes himselfe to be in already.

And this may suffice to shew the manner and meanes how mens soules become poisoned. Wherein we neede to spend the lesse labour, seeing the euidence of it is so plaine as cannot be denied; therefore if any knots or questions arise about the manner how it is, its good to deferre it till we be fully cured, which will be in the life to come, when the Body is fully glorified, and the Soule perfectly sanctified, then shall wee know directly and distinctly many things, at which now we doe but coniecture: In the meane time, let vs diuert our thoughts to a more profitable consideration, and more vse-full for the present, namely, how every poore soule thus poisoned may be cured and restored.

III. Point.

How the Soule of man poisoned by Sinne, may be cured, and restored.

Sol. 3. 1.

THE Cure cannot be perfected till the life to come; but it must be begunne in this: for nothing is perfected in Glory, that is not begun in Grace. All bodily poison is curable, if taken in time, but if deferred beyond the time, then incurable. Then will some say, it seemes the poison of the Soule is incurable, seeing in most men it is deferred so long: Its true indeede, its incurable altogether to man, by Art or Nature, but *so God it is curable*: The Diuell poisons, and onely God can helpe, and hee doth it not immediately and miraculously from heauen, but by meanes, and those meanes he hath partly put

put into our owne hands, though the vertue and blessing is onely from himselfe. Now for this great Cure, three things are to be done.

1. We must know we are Poisoned.

2. We must vse the Remedie.

3. We must doe it in Time.

1. We must know it, for else we will seeke no remedie, that done, the remedie is to be vsed; but all this must be done in due time, else (such is the nature and force of poison) we are lost for ever. But how may a man know he is poisoned himselfe, or that another is? For himselfe, a man may know it by his owne feeling; for another, by certaine signes and euidences: If any man feele it not in himselfe, he is without all spirituall life and sence: But if any man would be assisted to iudge of another probably, and of himselfe vnfallibly, these fūe ensuing euidences will be vse-full to that purpose.

1. If any Man be excessively and vnnaturally cold, so as by ordinarie helpes he cannot be warme, its danger that he hath drunke some deadly *Opium*, or hatefull *Henbane*, or other deadly poison: So is it for the Soule. If a Mans Soule be cold in zeale, in deuotion, in piety towards God, and charitie towards men; colde in compassion towards others, and commiseration of the distressed; so as the word of God warms him not, the loue of God inflames him not, the torments Christ sustained for him affects him not, Gods Iudgements humble him not, his mercies moue him not, and what dueries of holinesse soeuer hee performs, whether of piety towards God, iustice or charitie towards Man, he doth it with a dead and sencelesse heart, in cold and dull fashion; this is a plaine euidence his Soule is poisoned with Sinne: the cold benumbing poison of Couetousnesse, and carnall loue of this world, and the things of the world, haue possessed the vitall spirits, and obstructed the spirituall passages of his Soule, so as nothing that is holy or heavenly, can finde place or dwelling there.

Sol. 32.

Ephes. 6.

2. Again, if any Man be extremely, and vnnaturally hot, so as neither Art, nor Nature can coole him, twenty to one he is poisoned, *Stibium, white Asfenicke*, or some other fiery poison hath infected and set on fire his bloud and vitall spirits: In like case for the Soule; if any Man haue his Heart and Soule full of the *fiery darts of the Devil*, as Lust, Anger, Revenge, and the like; so as no fountaine of the well of life, neither the plentifull waters of the *Commandements*, nor the sharpe *Wiles* of Gods *threatnings*, nor the sweete *Milke* of his *promises*, are able to coole and quench him; but that still he fries in Anger, burnes in Lust, and boiles in Revenge; a thousand to one, this Mans Soule is poisoned with the fuming fiery poisons of selfe-loue, and sensualitie; the viper of voluptuousnesse hath bit him by the heart; and the venime of the old Dragon, the fiery Serpent, is poured out vpon him, which hath kindled such a fire in his Soule, as will neuer be quenched, till it kindle the fire of Hell, if helpe from Heauen be not had.

Self. 34.

3. If any Man doe strangely, and vnnaturally swell, so as he cannot be helpen with the power of Art, nor Nature, its a dangerous signe of poison: Euen so, he that is *puffed up* with Pride, and *swells* with Ambition, Vanitie, and Vaine-glory; so as neither the sight of his sinnes, nor sence of his infirmitie, nor the feare of punishments, nor the waight of Gods wrath, nor the terrour of his iudgements, be able to humble and pull downe his high swelling heart, its a manifest signe, his poore Soule is horribly poisoned; those swelling sinnes being so many deadly poisons, haue possessed the spirits of his soule, and so puffed him vp, as he is farre too great euer to enter in at the *strait gate of Heauen*, but is as sure to be pressed downe vnder the waight of his swelling sinnes, into the nethermost Hell (whose broad way, and wide gate will easily admit him, be he neuer so great) as any poisoned body is sure to swell, till it burst and die.

Math. 7.

4. Some will happily say, I am safe from all these tokens

tokens, because I am free from all these foule finnes. I am not benumbed with Consciencelesse; nor doe I burne in Lust, nor swell with Ambition; therefore I hope I am farre from being poisoned in my soule. Whether it be so or no, let every man take heede to himselfe, and delude not his owne heart; for oftentimes those that be in worse case, thinke best of themselves: but for their better discovery of such men to themselves, let them further know, that there is a fourth signe of poison, which they had best consider of, if it touch not them.

§. If a Man eat continually, and be able to keepe nothing, but what euer he takes, be it neuer so good, so wholesome, or so comfortable; he throwes it vp all againe, whether Meate or Medicine: this is a fearefull case, and a hundreth to one he is poisoned, whereby it comes to passe, that nature finding an coemie within, assailing the heart and vitall spirits, fights against it with all her force, and finding all the strength she hath, too little to resist, will therefore admit nothing into the stomacke, that she may imploy her whole power against the enemy, which else is fere to destroy all. And no better for the Soule, is the case of that Man whose spirituall stomacke is thus affected. He therefore that keepes good company, heares good admonitions; reads good Bookes, heares holy Sermons, partakes in the holy Sacraments, but casts vp all this againe; and after a long vse of these holy meanes, is still as he was before; its an apparant signe, this mans state of his Soule is farre out of tune and temper. Take heede therefore to thy selfe, it is not the eating of good meate, nor the drinking of wholesome drinke, nor the taking of the best Physicke in the world, can doe thee good, if thou cast vp all againe as soone as thou hast it: No more will it doe thy Soule any spirituall good, to heare neuer so many holy Sermons, if thou keep nothing, but presently, as soone as thou comes out of the Church, into the world, throw it vp againe. But contrariwise, it shewes that thy Soule is most fearefully distempred with
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Sell. 35.

the spirituall poison of Sinne, and thou canst neuer thinke otherwise of thy selfe, till thou doe both keepe and seele spirituall profit by the spirituall foode thou takest.

*Cardanus, de
Varietate.*

- 5. But now if any man be so farre in loue with himselfe, or rather (for so it is) doe so much hate himselfe, as he will not yet seee himselfe to be poisoned, if he say, I read and heare Gods word, and I hope I profit by it, then let him know, that as it is for bodily poison, if certaine precious stones decay in colour, or in verrue, its a signe of poison to the party that weares them: So, if the precious graces of God, and gifts of Gods spirit, doe decay in a man, its a certaine euidence that the Soule is poisoned with Sinne, the malignitie of whose nature preuailing, vtterly ouerthrowes by degrees, and eates out closely all good gifts of Nature and Grace, and leaues a man exposed to shame, and spirituall nakednesse. And thus wee haue some of the many signes and tokens, by which a man may discerne plainly of himselfe, and iudge probably of another, in what case their Soules stand, which being so, then it appeares to all that will not flatter the world, nor delude themselves, that a great part, euen of them that liue in the Church, and professe true Religion, are truly poisoned in their Soules. And because the knowledge, feeling, and acknowledgement hereof, is the first steppe and degree in this great Cure, it concernes euery one of vs herein to deale truly with our selues, as we tender the saluation of our Soules, which by the poison of Sinne are as sure to be damned, as he that hath received many deadly poisons is sure to die. Let vs therefore examine our selues by these euidences, and not by one, or some, but by all of them, and take heede to our selues, if any one doe touch vs, though all doe not, for any one is inough to tell vs of our danger, and finding hereby, as we cannot but doe, that wee are poisoned in our Soules, let vs neuer hide, nor conceale, extenuate, nor excuse it, let vs neuer cry out vpon him that did it, for wee haue done it our selues, and
without

without our owne consent and helpe, the Diuell could neuer haue hurt vs. Neither let vs by any false glosse, or counterfait colour, make our selues in better case then we are; but like the conuicted Leper in the Law, let vs run forth, and setting our selues in the sight of our God, let vs throw the ashes of contempt and confusion vpon our owne heads; lay our hands vpon our hearts, and cry out, *We are vnckeane, we are vnckeane*: and with the holy Prophet, *Lord haue mercie vpon vs, and heale our Soules*, which haue sinned against thee: And this is the foundation and beginning of our Cure, to come to a sight, and sence, and free acknowledgement of our maladic and miserie.

Now followeth the next degree, and that is,

To vse the Remedie.

The next thing to be done, when a Man either knowes, or probably suspects he is poisoned, is to vse the remedie: But because the remedie must first be found, and then gotten, before it can be vsed; therefore to make this remedie profitable to vs, a threefold labour lies vpon vs in this kinde.

Sell. 37.

1. We must finde this remedie.
2. We must get it to our selues.
3. Hauing it, we must vse and apply it.

1. Now to finde out that that must cure our poisoned Soules, let vs first know, it is none of the aromaticall drugges of India, nor the vigorous roots of China, or America, nor the precious gummies of Arabia, nor the Mustard-seede of Pontus, nor the Treacle of Venice; no, nor that renowned balm of Gilead (the most precious liquor that euer God created,) which is able to worke this Cure: all these be corporall, and may helpe an infected body, but a poisoned Soule they cannot reach vnto: The wound is spirituall, and the creature hurt is spirituall; therefore the remedie must also be of a spirituall nature: whereas therefore the Papists, against the Diuell, and Sinne, and the infections thereof, doe vse holy-water, and the signe of a Crosse, and the tangling of Bels, and such other

*Ierem. 8. 11.
Plinie.*

externall things; they doe euen as much good to the curing of a soule, as their lighting Candles at noone day, doth to the light, which hereby is rather blemisht, then made better. If this wound had beene bodily, or externall, so might the helpe haue beene, but as the hurt is wholly spirituall, so must the cure be: therefore as onely the *Diuell* could giue the wound, so onely *God* can giue the remedie; and as *Hell* gaue the poison, so *Heauen* alone must yeelde the helpe. Now as *God* the Father made vs, and left vs without neede of any such helpe; so is it *Iesus Christ*, the Sonne and second person, that must restore and helpe vs, when we haue lost and poisoned our selues: and as it was the craft and malice of the *Diuell* that did vs this hurt, so our onely helpe must be from the Sonne of *God*, who euen for this cause appeared, saith the holy Text, and came into the world, *this he might destroy the workes of the Diuell*: The *Diuell* possesse the bodies of many, but *Christ* cast him out; he was worshipped in Idols ouer all the world, but *Christ* threw him out, and made the *Diuels* Temples Churches of *God*: He held all Nations in error, superstition, Idolatry, and fearefull blinderesse; but *Christ* destroyed this mighty worke of his, and opened the doore of faith and saluation, euen to the Gentiles: hee abused the Heathen palpably, and gaue them audible answers in his Oracles, though for the most part either false, or ambiguous; but *Christ* destroyed this wonderfull worke, and dissolued this myserie of Iniquitie, stopping the mouthes of all the Oracles in the world; for so it pleased *God*, that when *Christ Iesus*, the Oracle of *God*, once spake vpon earth, from that day, neuer Oracle of the Heathen spake in all the World, which so amazed the wise and learned, amongst the Heathen, of those times, that *Plutarch*, euen wrote a Booke vpon that point, *why Oracles ceased to speake*: And well might they wonder at it, who knew not, that for this cause, appeared the Sonne of *God* in the flesh, that hee might dissolue the workes of the

1 Iohn 3. 8.

*Plutarch. in lib.
Cur Oracula edi
desinunt.*

the Diuell: But amongst all the workes of the Diuell, there was none so mightie and malicious, as the poisoning and destroying the Soules of men by Sinne, which the greater it is, the better becomes it the might and maiestie of our glorious conquerour Iesus Christ to dissolve it.

But what is it in Christ that must helpe our poisoned Soules? Here againe the Papists play childrens play, and make great brags, what precious reliques of Christ they haue, Much of his Crosse, and all his Coate, some of his Bloud, and of his Haire, and of his Skinne, even that that was cut off in his Circumcision; they haue the Manger hee lay in, and the Clouts that swaddled him, the Whippes that scourged him, the Thornes that crowned him, the Speare that pierced his side, & rather then they will want the three Nails that crucified him, they will tell vs, that in stead of three, they haue twenty three; so good are they in the art of Multiplication: Nay they can goe much further, and tell vs, they haue the very Taile of the Asse, whereon Christ rode into *Ierusalem*: (let them take it, and keepe it, and kisse it also if they will, as in some Popish places they doe, at a certaine time of the yeare) and many things of like value. But we must know, there be other matters in Christ, that must helpe our Soules: therefore as he said to the Apostles, when they looked at the goodly buildings of the Temple; so may we to the Papists, pleasing themselves in these externall things, *Are these the things you looke vpon?* There be higher, Luke 21. 6. and more excellent things in Christ, that must take away the poison of our Soules. And to come to the point, even as it is in a body poisoned, if he will be saued, hee must first drive away the poison from the heart, and then restore his strength and vitall spirits, and then preferue himselfe in that good estate: So for the Soule, Christ Iesus, the heauenly Physitian, gives vs a remedie proportionable to our maladie, and therefore affords vs

Sect. 38.

out of the glorious store-house of the merits of his owne person, a threefold Physicke,

1. Purgative.
2. Restorative. And
3. Preservative.

According to the threefold necessity of our Soules.

1. We must haue the poisonfull corruption of sinne purged out of our hearts; and this can onely be done by the blood, that is, the death and sufferings of our Saviour Iesus Christ, as the holy Text saith, *The blood of Iesus Christ, the Sonne of God, purgeth vs from all our Sinnes*; and in another place, *Hee hath washed vs from our Sinnes in his Blood*. This purging potion, so powerfull as it purgeth the soule and conscience, is conected of the merits of the blood and sufferings of Christ, who therefore died, that we might die to sinne, and that our sinnes might die in vs.

1 Ioh. 1. 7.

Ruel. 1. 5.

Sell. 39.

2. Being thus purged from the foule and filthy poison of sinne, then we stand in neede of *Restorative Physicke*, which may restore vs to our former state and strength; and this is done by the vertue of the merits of the glorious *Resurrection and Ascension* of Christ, who therefore rose againe from death to life, that wee might rise from the death of sinne, to the life of holinesse and righteousness, and that grace and holinesse might be reuiued and quickned in our hearts, which by the fall of Adam and our owne Sinnes, was almost lost in vs. This comfortable Cordiall or Restorative, is conected, I say, of the merits of Christ his Resurrection; For, like as Christ was raised from the dead, by the glorie of the Father, so we also should walke in newnesse of life: for, saith the same Apostle, *If we be like him in his Death, wee shall be also like him in his Resurrection*: But what is the vertue of his death to vs? That we are dead to sinne: And what the vertue of his Resurrection to vs? Euen that wee are aliue to God in Iesus Christ our Lord: And this Restorative, is not onely better

Rom. 6. 4. 5. 10
12.

Verse 11.

in the kinde then any corporall restorative, in as much as this restores the life and strength of the Soule, whereas the other reacheth onely to the body, but also in the degree of it: for whereas the corporall restoratives can onely restore the body into that state and measure of strength it had before the poison taken, this *spirituall restorative* restores not onely into the same state of grace and spirituall strength we had in *Adam*, but into a better also.

3 And thus being *purged* from the poison that threatened our destruction, and *restored* to the life of grace and holinesse, then to make it a full and perfect Cure, it remaines that we be *preserved* and maintained in that good case, for we are in daily danger of backsliding and relapses, which are more dangerous then the first diseases. A Christian hath many enemies, many temptations, many discouragements, and himselfe weake, like a *new borne babe*, so that if hee have not helpfull and wholesome preservatives, he is in danger that the poison will prevaile over him againe, and bring him into worse case then he was before: To keep him therefore in that happy case to which Christ hath brought him, the same Christ (for none els can preserve him, but he that restored him) out of the abundance of his love, gives him a blessed and precious *preservative* Antidote, which shall save him from the force and fury of his spirituall enemies, which whilest he applies to himselfe, he is sure that all the poison in the Divell the old Dragon, and all the gates of Hell shall never prevaile against him to overthrow him. And this is confected of the vertue and merits of his glorious *Intercession* and *Mediation*, who therefore (being ascended into heaven for vs, as our *fore-runner*) is set downe on Gods right hand, that he might make continuall intercession for vs, and thereby preserve vs in the state of grace and favour of God: This our high Priest, saith the Apostle, *endureth* ever, and hath an everlasting Priesthood, and is therefore able perfectly, (so perfectly) to save them that come unto God by him:

Self. 40.

Heb. 6.10.

Heb. 7.14.

& 25.

him: this perfect sauing of them shewes that he preserues them from falling away from God. But how doth he thinke Seeing (saith the Text) he ever liueth to make intercession for them: And yet more fully after, that Christ not by the blood of Goats or Bulles, or the ashes of a sacrificed Heifer, but by his owne blood he entered into the holy place, and obtained redemption, not such a one as may be lost after a man hath it, but eternall redemption for vs. And if it be asked into what holy places is he entred? the holy Ghost answers, not into the holy places made with hands, but into the very heauens, there to appeare in the sight of God for vs: So then let no man wonder, when Gods children once made his cannot fall away, for it is not through any strength of Faith, or excellency of grace in them, but through the power and vertue of the Mediator, who as he purged away the Poison and malignancy of our sinnes by his death and passion, and restored vs to the life and strength of grace by his resurrection and ascension: so doth he daily preserve vs in that happy state, by his blessed Mediation and Intercession: and so we haue the threefold holy Physicke of our soules, which are all found onely in the Confectionary and Treasury of the Church, namely, the person of the Mediator, the sonne of God, Christ Iesus.

Seel. 41.

Now then we haue found the true *Unicorne* borne, the *Masturidate*, and the *heerbe of grace*, for the soules of sicke men, even the merits of the Mediator. Its doubted whether there be such a creature as is painted and called an *Unicorne*, whose long horne growing out of his forehead, is conceiued to be of such soueraigne vertue against poison: and well may it be doubted, seeing such a horne so growing, would hinder his feeding, and especially, seeing all the *Romane* histories doe not mention any such sent or seene at Rome, whither every strange creature and wonderfull thing was sent from all parts of the world, during that long lasting and Maiesticall monarchy of theirs. But behold the happinesse of our Soules, for

for which we are sure we have a better helpe, then that horne is for the body, be it an olde *Harts* horne, or the *Rhinoceros*, or an *Vnicorne*, or whatsoever. Those that hold there is such an *Vnicorne*, doe also write that when the Carrell in that hot climate goe to drinke, they all stay till the *Vnicorne* first come, and putting in his horne doe heale the waters if any poison be in them; then they all drinke securely. This may be; But for our soules we are on a surer ground, for we are sure that our *Vnicorne* hath healed our waters, that is, our sauiour Christ hath by his tasting of them, healed all our afflictions, and euen death it selfe, and sanctified them, to the good and comfort of all that beleue in him; so that they shall not be hurtfull, but helpfull to them. And no lesse fitly may these pretious and vertuefull Merits of Christ, be scalled the spirituall *Methridate* of our soules, for as it was an artificiall remedy against poison, deuised to supply the defects or absence and want of naturall remedies, which were not alwaies at hand: So were the *Merits of Christ* appointed and ordained to take away the poison of Sinne, which all other meanes in the world could not doe. And as *Methridate* was deuised by a King, and no meaner a person, so was saluation by Christ and his pretious merits deuised, appointed, and ordained, onely by the wisdom and gracious goodnesse of God himselfe, the King of Kings, and Lord of Lords: And as *Methridate* is not any one simple, though neuer so excellent, but is a compound, consisting of many simples: so the spirituall *Methridate* of our soules, the phisicke that Christ giues to heale vs, comes not from any one, but is compounded and confectioned of all the merits, and not from his blood-shedding onely, but from all the bitter sufferings, and all the vertuous actions of our Sauour: And as not onely many pretious and cordiall, but euen some poisonfull simples are the ingredients for the making of *Methridate*: so our spirituall *Methridate*, and the heavenly happinesse we have
by

by Christ, is wrought not onely by the holy and wholesome obedience and gracious actions of Christ, but even by his bitter passion, and by his Poverties, Miseries, Injuries, Slanders, Scoffes, Treacheries, false accusations, and all his other sufferings, which the poisonfull malice of the Diuell and wicked men could cast vpon him; the vertue and merits of all which put together, haue confessed for vs that heavenly Antidore that saues our soules from the poisonfull sting of Sinne, and restores vs to the life of grace and glory. And to conclude: This spirituall Physicke that Christ affords vs, is the true and heavenly *hearbe of Grace* for our soules: *Foras Rue*, which therefore is called the hearbe of grace, is powerfull to resist poison; and as the very smell of it being burnt, is of that vertue, as it is said, to drive away Serpents and venomous creatures: So the blood and sufferings, and pretious merits of Iesus Christ, are of that excellent and soueraigne nature, as in what heart soeuer they abide, the very smell and odour thereof driues away the deadly stinging serpent the diuell, and all his poisonfull power.

¶

Now therefore for the vse of this point, seeing Christ is our true *hearbe of grace*, our heavenly *Merbridate*, and that glorious *Vnicorne* who onely carrieth that one most precious *herbe*, the vertue whereof is able to heale and take away all poison; let this teach vs, euen all that haue part in him, not to feare death, nor the graue, nor any affliction, for Christ hath tasted of them all before vs, and (as the Vnicorne the waters) hath healed them all, and driven away the poison that by sinne had infected them: As then all other beasts doe safely drinke after the Vnicorne: so let vs not shrink to take our parts in the cuppe of all afflictions, nor be dismayed to yeeld to death; for Christ Iesus hath tasted deeply before vs, and hath seasoned and sanctified them all, that they cannot hurt vs, but shall be furtherances of our happinesse and saluation, so as now we may say with the Apostle, *O Death where is thy sting, O graue where is thy victorie?*

1 Cor. 15;

This

2. This remedie must be gotten.

Now hauing found the remedie what it is, and where to be had; our next care must be to *Get it to our selues*, for else it is to no purpose to know it. But how may we get it? Doe but seeke it, and wee are sure to obtaine it: so *Dauid* told vs by experience, *The Lord is neare vnto all them that call vpon him*: and *Christ* himselfe, who is able to make good his word, bids vs *Aske, and wee shall receiue, Seeke, and wee shall finde*. But what must we giue vnto God for *Christ*, and to *Christ* for this heavenly *Phylicke*: for Law and *Phylicke* are not had for nothing? Certainly, euen a Fee, but that is no money, nor any external thing, for so the Prophet *Esay* makes Proclamation, *Hee, every one that thirsteth, come ye to the waters, and hee that hath no money, come buy and eate, yea, come buy Wine and Milke without money, and without price*: See, the poorest *Phylicke* in the world is not thus to be had, as this that is most precious of all, so that the Antidote which is most precious, is most vile, vile in price, though most precious in vertue and goodnesse. But what is then the Fee that must be giuen for this *Balme of Gilead*, which siluer and gold cannot pay for? Euen that which every one may haue, as well the Beggar as the King, namely a *humble and contrite heart*, and a Soule sorrowing & grieuing for his sins: Thus sings the Euangelicall Prophet, that *God the high and holy One, dwells as well with him that is of a contrite and humble spirit, as in the highest and most glorious beaunts*, and there not to be idle, nor to finde faults, but to reuiue the spirit of the humble, and the heart of the contrite ones: And *Dauid* yelde vs an example hereof in his owne person, who being to obtaine this heavenly *Phylicke* at Gods hand for his owne Soule, which by two hainous sinnes was fearefully poisoned: O *God* saith he, *deliuer me from blond, and my tongue shall sing to thee: and for thy mercies herein, I would giue thee Sacrifices enough, but thou desirest none, thou delightest not in such offerings, But the sacrifices of God are broken and contrite spirits, such O God, thou wilt neuer despise*. This is it

Sell. 42.

Psal. 145. 18.

Esay 55. a.

Esay 57. 15.

Psal. 51. 16. 17.

then that we must give to God, even a heart touched with sight and sence of our owne danger by this poison, and contrite and broken with sorrow for our sinnes against him, these are the *poore in spirit*, to whom is promised the kingdome of heauen; these are the *hungry Soules*, who are sure to be satisfied out of Gods holy treasure.

Vse.

For the Vse therefore of this Point, seeing this is the way, and the onely way to get this heavenly Antidote: Its certaine and euident, that none want this blessed preseruation against the poison of their Soules, but they that will not haue it. Alas, why should then any man be so hard-hearted and cruell to his owne Soule, as not to seeke for so soüeraigne a medicine, so sure to be had, and so easie to be paid for? The old Physitions said of the good hearbe Sage, which may be called our English Balme,

Car uocatur Mentha, dum Salvia crescit in hortis

But we may say much rather, *Dum gratia crescit*. Why alas, why, are men daily damned, and die eternally, seeing the blessed *heerbe of Grace*, and forgiveness in Christ, growes so plentifully, and is so graciously offered to euery one? This growes in euery garden, even in euery Parish where Christ is Preached: none therefore want it, but such as will not haue it: and better balme is this, then that of *Gilead*; so that we may say, and cry with the Prophet, and we much rather, *Is there no Balme in Gilead, is there no Physicke, nor Physician there? Why then is not the health of this daughter of my people recovered?*

Ier. 8. 22.

Thus having found the remedie, & gotten it to our selues, there remaines the third thing for vs to doe, and that is,

3. *To Apply it.*

Sell. 43.

And this is the chiefe of all: for as its nothing to know where a remedie is, when we are poisoned, vnlesse wee get it, so both to know it, and get it, is to no purpose, vnlesse we vse it: Now the Vse consists in Application, and that hath two parts, as it is in all other Physicke.

1. We must take it.

2. We must keepe it.

1. We

I. We must take it : for as the best Plaister, if not laid too, can cure no wound ; nor the best Antidote in the world doe any good, if it be not taken : So Christ himselfe, and all his precious merits are of no vertue to him that applies them not : we must therefore take this spirituall Physicke which Christ affords vs, and we must apply it to our poore and poisoned Soules by the hand of a holy and lively Faith. When thou readest and hearest the Gospell Preached, beleue it ; beleue that Christ is thine, and was given to thee of God the Father ; beleue that he liued and died, sorrowed and suffered, was Crucified and buried, rose againe, and ascended, and all for thee, to purge thy Soule of the poison of Sinne, and to restore in thee the life of grace and holinesse. Beleeue this, and this shall saue thee, and thy conscience shall heare this ioyfull voyce, *Goe thy waies, thy Faith hath made thee whole.* So strong a Champion is this glorious gift of a true Faith, that it ouerthrowes all enemies ; for as the Apostle saith of one, so is it true of all spirituall enemies, *This is the victorie that ouercometh the world, euen our Faith :* And as Christ saith of miraculous Faith, that by vertue of it, *they shall take vp Serpents, and if they drinke deadly poison, it shall not hurt them :* So is it a true of iustifying Faith, that whosoever so beleeueth, shall wrastle with Sathan the old Serpent, and be safe, and the drinke of deadly poison, which his sinnes gaue him in the time of ignorance and impenitencie, shall not hurt him : This was prefigured in the brazen Serpent, which as it deliuered the people from the biting and stinging of fiery Serpents ; so our Sauour lift vp vpon the Crosse, saues all them that looke vp to him with the eyes of Faith, from all the fiery and poisoned darts of the Diuell, whether darts of temptations here, or of damnation hereafter. By force of this Faith, *Paul cast off the venomous Viper that hung vpon his hand,* and *A&313.* so shall euery true beleuer, shake off Sathan, euen the spirituall Viper, who by sinne bites our Soules ; & shall deliuer himselfe from the danger, which otherwise the poison of

Iohn 5. 4.

Mar. 16. 17. 18.

Iohn 3. 14. 15.

his finnes will plunge him into. Therefore as thou wilt save the life of thy Soule, get true Faith, and thereby take this blessed Physicke, that Christ thy heavenly Physician hath prepared for thee.

Self. 44.

2. But hauing taken it, thou must secondly keepe it: for if we cast vp our Physicke againe, its to no purpose to take it. Now, as it is in the body, we take Physicke vpon a beleefe and perswasion that it will doe vs good, but we keepe it by the vertue and goodnesse, and retentive strength of the stomacke: So is it in the Soule, we take Christ, and the vestuous Physicke he giue vs, by a liuely Faith, but we keepe and retaine him and it by holinesse, which is the inward life of the Soule, & an infallible euidence of a good heart, a strong Faith, and a liuely Soule. These two, Faith & Holinesse, are the two bonds of our vni-on with Christ, Faith brings Christ to vs, & Holinesse keeps him to vs, and vs to him: *If any man (saith Christ) heare my voice and open the doore, I will come in vnto him, and heare not to be gone againe, as Physicke that is forthwith cast vp againe: But I will stay with him, and will suppe with him, and be with me.* Thus by Faith we take this heavenly Physicke, and by Holinesse we keepe it, & shew that it workes with vs, and thus to take it, and thus to keepe it, is to pre-serue our poisoned Soules from death and damnation.

Renel. 3.

3. But now all this is in vaine, if it be not done in due time, for the best remedie in the world, is nothing worth if it come too late: therefore the third and last dutie required of vs for the curing of our Soules, is.

3. *To doe this in Time.*

Self. 45.

There be diuers bodily diseases, and especially poison about all other, if they be not helpt in time, are deadly, and all remedies, though neuer so precious, come too late, nay, some poison is so powerfull and deadly, as if the cure come not within few houres, be it neuer so soueraigne it helpes not. So is it heere in the case of our soules, they are poisoned by Sinne, and Christ hath heavenly physicke able to helpe them, and drue out the poison, but

but if it be not taken in time it profits not : But what is that time ? euen the time of this life, whilst we are here the time is in our hands, but after we goe out of this world the time is past, and all helps are too late : *Alloue* 1 Cor. 5. 10. *deeds* saith the Apostle, *are in the body*, but after death, then *we must all appeare before the Iudgement seate of Christ, and receiue according to the things we haue done in the body* : So then, after death is the time of appearing and receiuing, this is the time of doing : Now the doore is open, but then it is shut, if with *the foolish Virgins* we trust to po- Math. 25. *pish* helps that may be attayned in Purgatory, we shall with them be shut out, and heare that heauy sentence; *Away from me, I know you not.*

But is there no especiall and peculiartime, when especially it concerns vs to take hold of this heavenly physicke ? Yes assuredly, and that is when grace and saluation is offered by the free and publicke preaching of the Gospell : *Beholde* (saith the Apostle, and long before him 2 Cor. 6. 2. the prophet) *Now is the acceptable time, behold now is the day of saluation* : let vs therefore looke to our selues in time, and know that what *Paul* spake to the *Arbunians* is spoken to vs all : that *the time of our ignorance*, that is, when we had not meanes to know him, *God winked at* : But now, Acts 17. that is, when the Gospell is preached, *God admonisbeth euery man, euery where to repent* : This is proper to vs, for we liue in times and places, where Christ is preached, and in him is offered the heavenly helps to heale our soules : let vs therefore take this time whilst we haue it, for we haue none but that that is present : The time past is not thine, for its gone, and cannot be recalled, the time to come is not, for being not come, it may be it neuer shall, onely the present houre is thine, take it and make vse of it : And does not say thou wilt doe it hereafter, that is an idle speech two wayes, for neither art thou sure of hereafter, nor of grace to doe it though hereafter should come. *Iudas* had many warnings, and contemned them all; but now hee would giue thirty kingdomes for Christ, whom he

Sol. 46.

2 Cor. 6. 2.
Esa. 49.

Acts 17.

sold before for thirty pence, nay but for thirty houres in this life againe: *Julian* mockt and scofft when he was on earth, but now none condemne *Julian* so much as he himselfe. But if still thou please thy selfe to say thou wilt doe it hereafter, hearken not to mee, but aske a man that is poisoned, if he be content to stay taking his helpes till a weeke or two hence, if any that is poysoned be so madde to say to the Physition, I will not take any thing yet; its an ill time of the yeare, or the Moone is in an ill signey, or I haue some great businesse to doe for the present time, come againe therefore the next month: Thou canst presently answer, if he be one thou loues or regards, alas Sir you forget your selfe, you are poisoned; if you haue not helpe presently, euen this houre you are gone, if all the world hung vpon your life: Then be exhorted in the feare of God, and as thou loues the life of thy Soule, to be as wary in thy owne case; thou art poisoned in thy soule, for Sinne vnrepented of is a deadly poison, speake not therefore, thinke not once of yeares, nor moneths, nor weekes, nor dayes hence, for thou art poisoned, and therefore either vse the remedy presently, or else if all the soules in the world depended on thine, thou art dead and damned for evermore. *Secke therefore the Lord whilest he may be found, and call vpon him whilest hee is neere*: so shalt thou be presently heard and helpt from heauen, and thy poisoned soule preserued from death and damanation.

And thus haue wee the whole doctrine of spirituall Poison laid downe in these foure points.

Now remains the last point, which is the vse of all.

V. Point.

The vse of all.

HAuing opened the doctrine of this spirituall poison in the foure points fore-going; Now remains the last, which is the life of the rest, namely, *The vse of all*, and that is manifold.

Sect. 47.

1 And first. If sinne be the spirituall poison of the Soule, wee here learne, what truly and impartially wee may iudge of the present Romish Church, and Religion, and Doctrine: Namely, that it is a poisonfull Church: religion, and doctrine, Which appears true both for Soule and body: for Soule thus; *Sinne is poison*, but it is *sinnefull*; therefore *poisonfull*. But if that make a poysonfull Church and religion, will some say, then yours of the Protestants are so also; for who is so brazen-faced to deny that *Sinne* abounds, even amongst you that are reformed of the Reformed Religion? I answer, there be indeed Sinnes and Sinners amongst vs, and woe beto them that see it not, and seeke to reforme it; but that is the fault of our men, not of our Religion; our people may be sinfull, our doctrine and Religion is not. But in Popery, I blame not so much the Men as the Religion, the People as their Teachers, their practise as their Doctrine: and to speake plainly, this is it I say, that they haue not onely a sinfull Church, but a sinfull Religion, not onely a sinfull people, but a sinfull doctrine; for their people practise sinne, and their doctrine maintaines them in it: If therefore Christ giue a iust sentence, that *whosoever breakes one of Gods commandements, and teach men so, is least in the kingdome of heauen*: Its then to be feared, the true Papist is but a poore Christian, who breakes Gods Commandements, and his Religion *teacheth him so*: Which that it may appeare to be no slander, let vs take a taste of some few particulars, because it is vnpleasant to wade far in so foule a subject. But first vnderstand that I doe not meane by *Sinne* the breach of their owne commandements or constitutions; for therin neither in doctrine nor practise doe they giue the least forbearance, but are most rigide & seuer in exacting absolute obedience, and inflicting exemplary punishment vpon the least offender (inso much as many of the learned and honest sort of themselues haue hereof bitterly complayned;) but by *Sinne* is here vnderstood, that that is truly and properly Sinne, namely the breach of the Law
and

Math. 5. 19.

1 Iohn 3.4.

and Commandement of God, for ſo ſaith the holy Ghoſt, *Whoſoever commits ſinne, tranſgreſſeth the Law for ſinne is the tranſgreſſion of the Law.* Now then let vs ſee if this be true of popiſh Religion, yea or no.

Seſt. 48.

Deut. 4. 10. 15.

&c.

1 The Law of God expreſſely forbids the making of any Image of God, and bids them *remember that when God gave the Law, they onely heard a voice, but ſaw no ſhape, leſt they ſhould make an Image :* But all Papiſts publickly in Churches, and priuately in houſes, and bookes, haue pictures of God the Father, yea of the bleſſed and incomprehenſible Trinity, and their doctrine allowes it, and their Church permits it daily.

Command. 3.

2 Gods Law forbids vnder a great penalty, the *taking of Gods name in vaine*, and vaine ſwearing by Gods holy name was euer reprov'd by the Prophets, as one of the great ſins that polluted a land, and pulled downe plagues. But this as it is farre too little in account with many Proteſtants, ſo is it nothing in Popery : and no maruell, when their doctrine teacheth them that to ſweare by God in common talke, ſo it be not with contempt of God, is no mortall ſinne.

Command. 4.

3 Gods expreſſe Law commands all men to *ſanctifie the ſeauenth day*, which in the new Teſtament is the Lords day, by workes of piety and charity, now, that preaching the Word, and hearing of the ſame are principall parts of piety and Gods ſervice, and conſequently maine duties of the Sabaoth, is euident both in the Scripture and practice of the Church in all ages : But in Popery, Sermons are turned into State ceremonies, and ſeldome in ſeaſon but in Lent, and yet their practice herein is better then their doctrine, for it teacheth that preaching is no eſſentiall duty of the Sabaoth or feſtiuall day, (for all is one to them, ſaue that the Sabaoth is the leſſe) but an accidentall duty that may be done or omitted as occaſion ſerueth, every Prielt by their doctrine, being tied and bound, vnder paine of mortall ſinne, to ſay a Maſſe that day, and euery man to heare or ſee it, but not ſo for a

Sermon,

Sermon, neither in speaker nor hearer, that say they, may happily be counselled, but is not commanded.

4 Gods Law and word is plaine both in the olde and new Testament, that euery one, as well Laity as Clergy, &c. Deut. 6. 1. 6. reade the booke of God, and search the scriptures daily: Iohn 5. 35. But this is out of vse in the Romish Church, for of their Laity, and a great part of their Clergy, the greater part care not, and they that would reade may not, their law forbidding it, and their doctrine teaching it to be a dangerous thing: so that their Doctrine in this case also is worse then their practise, and yet their practise expressly contrary to Gods commandement.

5 Gods law condemnes Fornication, and commands expressly, there shall not be a whore in Israell: But how many thousands there be in the popish Church is very hard to tell, all if not allowed or permitted, yet at least (so vse their owne word) tollerated vnder a certaine and settled rent, a part whereof the Pope is well content to take to himselfe, which yeelds him as faire a rent for the quantity, as it is foule in the manner of getting: but all is good fish that comes to the net of that fisher. Command. 7.

6. Lastly, to wade no further in so vnfauorible a subject. Murther is a horrible sinne, against Gods Law, and the Lawes of Nature and Nations: yet Poperie, not onely in dayly practice preferues, but by their Doctrine they maintaine it lawfull to preferue and hold vp Sanctuaries for wilfull murther, and those not a few, nor certaine holy places onely, where for the presence of God some priuiledge may more probably be admitted, but euen to all the Churches, Church-yards, Bishops houses, Cloysters, Abbaies, Nunnaries, (a Murtherer hath ill hap if he misse all these,) nay, to the very persons of some men, for if a Malefactor condemned and going to execution, can but touch the hemme of the holy garment of a Cardinall, he is dismissed and pardoned: (But I will not say they would deale so with a *Lutherane* or *Caluinist*.) Command. 6.

The same might be made good in many more particulars Sect. 49.

culars, as well as these, but this taste may suffice, to shew, that if sinne be the poison of the Soule, then certainly, Poperie is a poisonfull Doctrine, that maintaines sinne, and their Church a poisonfull Church, that teacheth such Doctrine. And now we maruell not that true Romish Papists are the great bodily poisoners of the world; for is it not iust in Gods iudgement, that they who care not to poison soules, should be also giuen ouer to make no bones of killing and poisoning of 10000. bodies? for as much as the soule is better then the body, so its certaine, that as much lesse cares he for poisoning bodies, that dare offer it to soules? And this, through the Iudgement of God, and malice of the Diuell, is now the staine and shame of the Romish strumpet (if she were not past shame.) Hence is it that poisoning is so common in *Italy*, vnder the Popes nose, as the *Italian Figge*, is now the common Prouerbe, and their owne writers cannot deny but it is the ordinary reuenge there; and that herein they haue got the garland from the *French*, who before-time had it. And this is not the bolde presumption of their Laity onely, but the ordinary tricke, alas, euen of their Clergie. One Monke poisoned an Emperour in the Bread, another a Pope in the Cuppe of the holy Sacrament, and how many Popes, and Princes of *Italy*, and Cardinals, haue beene by the contrary factions taken out of the way by Poison, let their owne stories declare to him that will read them.

And in a word, who knowes not that foule plot of Pope *Onisiphrius* in vi. *Alexander* the sixth, and his Bastard, to haue poisoned certaine Cardinals, in that flagon of Wine, which by the mistake of his seruant, proued to be their owne deaths? *sa Alexandri. 6.*

Sell. 50. All which is now the more horrible in them, in as much as the ancient Romanes, euen heathens, so much scorned such courses, holding it euen base and detestable, towards their very open enemies. When *Adgandestrus* sent secretly to the Senate to send poison, and he would dispatch *Arminius*. They answered, it becomed the *Romanes* to take away their enemies by valour, not by treason,

son, wherein saith *Tacitus*, they walked in the steppes, and resembled the vertues of their fore-fathers, who when it was offered them to haue *Pyrrhus* poisoned, vterly refused, though he was a powerfull and costly enemy to their State. But it is hatefull to see how they that now gouerne *Italy*, and wil not match their predecessours in valour and vertue, will yet, though Christians in profession, goe thus farre before them in these diuellish plottings, these base and more then barbarous reuengings by treasons and poisonings.

Let vs not passe ouer this without Application to our selues: And first, seeing the Papists are such poisoners of Soules by poisonfull Doctrines, therefore let every man take heede of their company, for its as safe for the body to company with Adders, Aspes, and Vipers, as for the Soule with Papists.

Self. 51.

And whereas they are so skilfull and perfect poisoners of the body, not onely in *Italy*, and like places where they raigne, but in all places where they come; let it reach all good Christians to auoide and abhorre poisoning, even towards their very enemies: and though it be euill inough of it selfe to be hated, yet let vs the more abhor it, because it is theirs: Let Poperie haue it, and the honour of it, to be the braue, skilfull, artificiall poisoners of the world; let it be their glory to haue *Iesuites* so learned, so wise, so iudicious, and so Pope-holy, as they can write and teach the world the fashion and Art how its lawfull to poison Kings, and how not: Let vs be content to be no Masters with them, nay, no Schollers nor learners in this Art, but poore, plaine, ignorant dunces, who to our friends doe strive to practice that plaine rule, *Love thy Neighbour as thy selfe*: To our enemies, that other, *Van- Mathe. 23. 39.*
quance is the Lords, let him repay it: And to all, that last, *Doe Rom. 12. 19.*
so another, as thou wouldst be done vnto: We are sure a good *Mathe. 7. 12.*
 and a safe Schoole-master taught these rules, and our whole liues are little inough to learne the practice of them. As for poisoning, detest it, euen toward thy worst

Self. 52.

Marianus de
Rex.

enemies, but hate the thought of it towards thy friend,

For its foule and absurd in Nature,

Its monstrous in Morallitie.

Its damnable in Diuinitie.

Self. 53.

Plinie.

Quod Animal,

quis Serpens ve-

meno purgat

alieno?

1. Its absurd in Nature: For as the Phylosopher saith, What creature, nay, what Serpent, so vile as man, to fight with borrowed poison? If our *Adder* or *Toude*, the *Italian Scorpion* or *Viper*, the *Egyptian Aspe*, the *African Serpent* or *Dragon*, doe poison any, its with their owne poison, they take none elsewhere. Now Man hath none in his Nature, if he touch, or looke, or breath, or kisse, he poisons not, so that when he will doe that vnaturall villany to poison another, he must doe it with borrowed poison, and fight with the weapons of other creatures, which no other creature, no not the vilest in the world doth. Creatures haue many excellent qualities in them, euen the worst of them, and these men will not beware, no not follow one of them: And must they haue their poison from them? This argues that such men haue store of poison in their soules, though none in their bodies, nor bodily Natures.

Self. 54.

2. Its monstrous in Morallitie: For first, it ouerthrowes all societie, for if poisoning preuaile amongst men, alas, then who may be trusted, or where, how, or with whom may a man be safe? Other plots may be descried, other dangers foreseene and auoided, but the blow of poison may be giuen, so soone, so sodainely, so silently, so secretly, and so insensibly, as there is no eye can see it, no Art, no fence to beare it off: Besides that, the very feare or suspicion of it, is inough to disturbe al societie, and take away all sweetenesse from Mans life: for if he misse it in meate, he may haue it in his drinke, if in both, he may haue it in his water, if in all, his turne may be serued in his apparell, nay, in any peece of it, from head to foote; if all these be free, he may be dispatched in his scents or perfumes, nay, in his seate, or saddle, & if Papists be about him, he is not sure that the Bread and Wine in the blessed Sacrament are safe, nor the Booke he opens to reade in: In a word, he

cares

eates, drinckes, puts on, vscth, or toucheth nothing in the world, but may kill him. Now a life subiect to such feares, suspitions, and iust ielousies, what is it but a kinde of Hell vpon earth? And where such danger is, how can there be but such feares? And where poisoning is in practise, how can there be but such dangers daily, hourly, and euery moment? Againe, its an enemy to vertue, and valour, and maintaines base and beastly cowardise, for by this meanes, the most dastardly coward in a Country, may soone triumph ouer the life of the brauest worthies that euer *Dauid*, or the world had, so that no *maruelli Italy* haue lost the valour, vertue, and worth of the ancient *Romanes*, by their long acquaintance with this practice.

3 But its most damnable in Diuinitie, for its Murther, that most hatefull sinne of the second Table, the sinne that God himselfe (if man did not, or durst not, or could not) pursued and punished from the beginning, the sinne that aboue all the sinnes of the second Table, toucheth the Maiesty of God so immediately as the Lord commandeth the murtherer to be brought out to death, as being a violater of his Image, yea though he had taken sanctuary at the very hornes of the Alter, and were as great as *Isaah* himselfe. Being therefore Murther, it were inough to make it hatefull to any Christian, but that's not all, its murther in the highest degree, and foulest fashion, for it makes a man in a sort kill himselfe: for when he eates the meate, or drinckes the drinke, or puts on the apparell, or smells the perfume, or washeth in the water, or takes the Physick that is poisoned, the poisoner makes him be an instrument of his owne death, which as it is most vgly in Nature to make any man, though ignorantly, to haue a hand in his owne death: so is it before God more abhominable then if hee cut his throat, or stab'd him to the heart, for therein nature hath violence offered her, but in poisoning Nature is blinded and deceiued, & so made to offer violence to her selfe, which must needes be an higher iniurie to the God of Nature. The conclusion then of this point is, that

Self. 55.

Gen 9. 5.
1 Kin. 2. 28. &c.

Mantuanus the Carmelite.

seeing its hatefull both in Nature, Morality, and Diuinity, if therefore thou carest to be accounted either a good Natured man, or an honest Morall man, or a good Christian, abhorre poisoning, and send it home to Rome and Italy, where the name of a good Christian is a Prouerbe of disgrace, and where, as the Italian Poet saith, *A man may without contrall, be any thing but good.*

This is the first and maine Vse.

Secondly. Out of this whole doctrine we learne fully what is the nature and condition of wicked and impenitent men, that know nor and feare not God, of what state, calling, age, or sex so euer they be, euen that they be spirituall Vipers, Serpents, Toads, and euen Cockatrices, and basilisks in Gods sight: They may flatter themselves in their wit or learning, birth or blood, person or gifts whatsoeuer, but this is the truth, they are no better in true iudgement. The first point of all that was opened cleares this sufficiently, the substance whereof is, that seeing sinne is spirituall poison, therefore they being sinfull, and slaues to sinne, and solde vnder sinne, are therefore the poisonfull creatures of the world: this is the true iudgement and the verdict of God, which is free from passion, and full of all truth: which if it be so, it teacheth vs many things for our instruction and direction.

Sol. 57.

First, what to esteeme of them, & how to trust them: poisonfull creatures if they be, then its cleare they are not to be esteemed, much lesse trusted, & least of all aduanced. In other things we are wise enough to doe so, wherein the danger is not like, thy Wife comes into thy bed, thy Children into thy chamber, thy Seruants liue in thy hall, all men come into thy house, thy Dog is at thy doore, thy Catt in thy kitchen, thy Horse in the stable, thy Hog in his sty, but to Toades and Adders, thou allowest no place at all, but they liue in holes, obscure corners, and vntroden paths: Thus wi sedome warnes thee to make difference in this kinde, and to esteeme and regard euerie one in their seuerall worths, or vnworthinesse, as they deserue.

Seeing

Seeing therefore wicked men will needes be poisonfull creatures, let them be vsed accordingly, euen as the Aspes and Adders of the Church, the Snakes and Serpents of the common wealth; let them therefore be banished Courts and companies, and thrust out into holes and corners; and liue as creatures hated, or at least vnregarded. But seeing for the most part its contrarie in the world, it shewes what an infected and poisoned world we liue in; for as Christ tells vs, *The world will loue his vno.*

2 Secondly, see how dangerous their familiarity and company is to Gods children; euen as it is for the body, for a man to liue in the midst of Vipers and Serpents. It was therefore good counsell of the Wise man, who bids vs, *flye from Sinne as from a Serpent*: Man will not company with a Serpent, he loues his life too well: And surely if he loued his soule as well, he would as warily auoide the sinfull society of prophane men. The olde remedy against the plague was comprised in three short words:

<i>Cito</i>	} that is, {	<i>goe soone away,</i>
<i>Longo</i>		<i>goe farre enough off,</i>
<i>Tardo</i>		<i>stay long enough away.</i>

And there is not a man so simple but if one with the plague running on him offer himselfe to his company, will presently auoid him, keepe farre from him, and will not soone nor easily be brought to him. And are we then so simple and silly for our soules, as not to care though we continually conuerse with such who haue worse plague-sores running vpon them; able to infect and poison vs to eternall damnation?

Let this then teach vs all: First, to take heede with whom we haue ought to doe, euen in ciuill society. Some thinke it no matter at all how ill or prophane they be with whom they deale; be they Diuines, Schole-masters, Physitions, Lawyers, Marchants, Tradef-men, &c. so as they haue nothing to doe with them more then the direct businesse of their profession or trade, but let them take heed they deceiue not themselues, no doubt its law-
full

Sect. 58.

Sect. 59.

full inough, but the question is whether it be ſafe. Its no question but one may lawfully vſe a Diuine, for his diuinitie, though hee be looſe in life, a Phiſition for his Phiſicke, a Lawyer for the Law, though they be Popiſh or prophane, and ſo euery profeſſion and trade, liberall or mechanicke, in his ſeuerrall faculty: But if the question be, in whoſe hands any of thy matters of thy Soule, thy health, thy ſuites, &c. are likelielt to thrive beſt, then thou wilt eaſily finde that a holy Diuine, a godly Phyſician, a conſcionable Lawyer, an honeſt Tradeſ-man (other things being anſwerable) are the ſafeſt to deale withall: In matters of the body wee make this no question; let a man come into the Market, and the fineſt and rareſt wares that can be, cannot draw him into a Shoppe where the plague is, nor to buy any thing of him that hath it: nay a Diuine, Lawyer, Phyſition, Shoole-maſter, nor Tradeſ-man that hath the plague, we will not ſuffer to come neere vs, what neede ſo euer our ſoule, our body, our cauſes, our children, or our eſtates haue: Why herein wee ſhould be ſo precise for the body, and ſo ſecure and ſenceleſſe for the ſoule, and why this ſhould not be held as true, and therefore as carefully practiſed for the Soule as the Body, yea and much more, I cannot ſee, if men did as fully beleue and know they haue ſoules as bodyes? Let euery one therefore ſhew themſelues conſcionably carefull in this kinde, as they would haue their ouert actions and liues declare, that they nourish no couert nor ſecret Atheiſme in their hearts.

ſe 7. 60.

2 And much more let this reach all men to be well aduiſed in choiſe of their Seruants, and thoſe eſpecially that come neere to themſelues, for Snakes and Serpents, Adders and Vipers, are ill attendants at thy Table, and a great deale worſe companions for thy children. (Companions I ſay, for ſuch conſuſion falls the world vnto, that in moſt families, ſeruants are the childrens companions, and in ſome their Lords.) Now if the accidentall Society of the former may doe hurt, how great preiudice may
come

come by the daily and continuall company of euill ſer-
uants, he is ſenceleſſe that ſees not.

3 But eſpecially and aboue all, let this admoniſh eue-
ry Man and Woman to take good heed how they diſpoſe
of themſelues in Mariage, or how they chooſe a compa-
nion and a boſome friend: Honorable and amiable is the
name of a true friend, and it ſhewes the world to be wic-
ked and degenerated that there are ſo few ſuch: Such a
friend, ſaith Salomon, is neuer then a Brother: Nay ſaith Pro. 18. 24.
Dauid, *aboue the loue of women*, and Mariage ſaith the Apo- 2 Sam. 1. 26.
ſtle is *honorable euery way, or in all*. Theſe two are the beſt Heb. 13. 4.
bonds and neereſt vnions that this world yeelds, and its
hard to iudge whether of them God and Chriſt hath pre-
ferred before the other: for if you ſay that God calls the
Wife, *Her that lies in thy boſome*, its true, but in the ſame Deut. 13. 6.
place hee calls thy friend (harken if thou haue any ſuch)
Hee that is vnto thee as thy owne ſoule: And if you ſay that Deut. 13. 6.
Chriſt honoured the bond of Mariage by his preſence,
comming as a bidden gueſt, and his firſt Miracle, turning
Water into Wine, it is true: But obſerue wihall how hee Iohn 2. 2.
honoured no leſſe the bond of Friendſhip, not onely in
his doctrine, this being his firſt and laſt, his old and new
commandement, *Loue one another*, but even in his pra- Iohn 13. 34.
ctiſe, chuſing to himſelfe one amongſt all the ſonnes of & 15. 12.
men, euen bleſſed S. Iohn, of him to make a friend aboue & 1 Iohn 4. 21.
all other, who therefore had the honour & leaue to *leane* Iohn 13. 23.
upon his bleſſed breſt, and to be called *the diſciple whom Ieſu*
loued, and to be the man to whom of all the world he com-
mitted the care of his Mother, at his death, Now the more Iohn 19. 26.
ſacred and holy theſe bonds & vnions be, the more wary
ought we to be in making our choiſe, leſt if we admit wic-
ked & prophane men or women into the degree of ſociety,
we be like him that nourisheth a Snake in his boſome, and
liues continually within the reach of a Serpent, and the
breath of a Baſiliſke. In a word, let all the *Sheepe* of Chriſt Math. 25. 32.
auoid the company and ſociety of the vn godly and wic- 33.
ked, thoſe vnſauory *Goates*, from whom in the world to

come they must be eternally seperated. Seperate therefore your selues from them here, as farre as your callings will permit, and imagine not that the good you may get by them is much this way or that, and the hurt but little, for assuredly seeing they are poisonfull creatures, we shal find it true of them all that teare not God; which the Prophet saith, *They hatch the Cockatrice egge, and weaue the Spiders webbe.*

Sell. 61.

Gen 3. 15.

3. Wee here learne how naturall and proper it is for wicked men, to mock, abuse, and persecute Gods children: For they being Serpents, euen the spirituall generation of the old serpent Sathan, therefore by the sentence of God himselfe, they are at an euerlasting odds & enmity with Gods people. *I will put enmity, saith God, betwixt the Woman and the Serpent, betwixt thy seede and her seede: the seede of the Serpent shall bruisse the Churches heele, but the seede of the Woman shall bruisse the Serpents head.* When therefore Adders, Serpents and Dragons liue with men, and loue them, then shall wicked men conuerse with the godly, and doe them no hurt, and then shall Iesuited Papists liue with true Protestants, and make vp onebody. Therefore these misbegotten *Reconcilers* and *Pacifcators*, who would vnite Poperie and the Gospell together, and yet Poperie be as it is, may here take great comfort in their ill-begun labours: For when they bring poisonous creatures to liue with men, and men not be the worse, then will they bring this to passe also: Indeede take away the sting and poison from the serpent, and then he may happily be reconciled; so take away Popery, that is Idolatry, Superstition, Equiuocations, and many other impious and treasonable opinions against God and his Anointed out of that Religion, and then a pacification is possible betwixt them and vs: & what good Christian but would both wish it, pray for it, and if hee knew how, help it forward? Till then the one is iust as possible as the other. And if in the meane time, till God worke out this, the Pope doe curse vs, Papists slander vs, and deuise all vile things falsly of

vs,

vs, prophane men mocke and scoffe at vs; let this neuer dant nor dismay Gods children, for its no more then they expected: this is but the barking of Dogges, and hissing of Serpents; they are poisonfull creatures, and they doe according to their natures. A pittfull thing therefore it is, to see many a young professor of Religion, who for the mockes and floutes of gracelesse men, doe turne backe to the vomit of the World againe. Alas, when thou art travelling a necessary Journey, if a Dogge come out and baule and barke at thee, nay, if an Adder lie in the way and hisse at thee, wilt thou turne home againe, and leaue thy businesse? Then what basenesse and pusillanimitie is it to doe so for the Soule? Labour therefore to auoide them, but let them not feare thee out of thy way; for marke thy securitie, they can doe no more, but shew their malicious and poisonfull nature, by their barking and hissing, they cannot touch thee, without the appointment of thy heavenly father, and if they doe, thou hast Preseruatiues, and Antidotes at home: Thy Christ, and his holy Religion hath soueraigne Merhridares, and precious Balmes that will soone cure thee, and will so preserve and strengthen thee, that hereafter they shall neuer hurt thee.

4. This shewes evidently who they be that trouble the world, and are the true *troublers of Israel*, euen none but wicked men, whether men of wicked Religion, or of wicked liues: Not *Elias*, nor his fellowes, not *Christ*, nor his Apostles, nor *Paul*, nor his hearers, not *Religion*, nor the Professors of it: yet thus are they charged, and haue been in every age; So was *Dauid* by *Micholl*, *Elias* by *Abab*, *Christ* & his Apostles by the *Jewes*, & Christian Religion and *Christians* by the *Heathen*, vnder the ten persecutions: Its you (saith that prophane Madam *Micholl* to *Dauid*, 1 Sam. 6. 16. *wid*,) its you that play the zealous foole, and by your curious singularitie make Religion rediculous before your seruants. *Art thou he*, (saith *Abab* to *Elias*) *art thou hee* 1 King. 18. 17. *that troubles Israel*? I am glad I haue found thee at the last.

Luk. 23. 1.

John 19. 12.

Acts 16. 20.

& 17. 6.

*This is he (say the Jewes of Christ) that bids vs pay no Tribute to Caesar, therefore take heede Pilate, if thou let him goe, thou art not Caesars friend. And of Paul and Silas, These men are they that trouble the Citie; nay, these are they that haue subuerred the state of the world: But this is iust as though the Vultures, Kites, and Cormorants, should charge the Larkes, Nightingales, and the Doves; or the Wolves, Serpents, and Dragons, the Sheepe, and Lambes, to be the poisoners of the Aire, and troublers of the World; whereas indeede, all men know, it is the cruell, rauenuous, and poisonous creatures that are guiltie of it: So wicked and vngodly men, that spiritually are of a malignant and a poisonfull nature, these are they that charge the holy and vertuous men, the Doves and Lambes of the Almighty, to be the troublers of the World; whereas alas, it is themselves, and their owne sinnes that poison the Aire, burden the Earth, and make the Land mourne. So then, there doe but want men of the spirit of Elias, to tell the vngodly *Abab*s of the world, to their faces, that *its thou, and thy fathers house, and your Idolatries, Witchcrafts, and Adulteries, &c.* that trouble Israel. But though there may want men, that in this world dare tell them, there shall not want in the world to come a Iudge (and thousands of his Saints shall applaud it) that shall both tell it them to their faces, and proue it to their consciences, and shall therefore Iudge them to be cast into the Lake that burneth with fire and brimstone for euermore, there to be tormented with *Caine* and *Iezabell*, *Senacherib* and *Herod*, *Iudas* and *Iulian*, and with *Sathan* the Serpent and old red Dragon, the great seducer and troubler of the world, and poisoner of Mankinde.*

And thus we haue the second generall Vse.

Ser. 63.

In the next place, this Doctrine teacheth vs, what a blessed and glorious thing it is to repent and turne to God, for it is euen to escape from *poison*, which had seized vpon all the vitall parts of the *Soule*, which is so hard to escape, euen for the body, as amongst the Miracles
Christ

Christ promisseth his Apostles shall haue power to performe, this is one, that *if they drinke any deadly poison, it shall not hurt them*: And accordingly, when *Paul* was bitten by a *Viper*, the beholders waited when he should haue swolne, and *saime* downe dead sodainely, and perceiuing hee shooke off the *Viper* without hurt, cried out, and said *he was a God*. Now if the poison of the body be plaine nothing to the poison of the Soule, (as wee haue heard) then what a maruell and miracle is it to see a man that by his sinnes, hath not once, but a 1000. times drunke vp to the dregs whole cuppes of deadly poison to his Soule, and not whose finger by a *Viper*, but whose heart is bitten by the *Diuell*, that great *Viper* of Hell: to purge away all that poison, and to throw off that *Viper* that had him fast by the heart, and to receiue no hurt. Now this is the state and case of him, that by faith and repentance hath escaped the filthinesse of the world, and is become a new creature: so that of such a one, the world may stand wondering, and pointing at him; this is he that drunke the deadly poison, and was bitten with the *Viper*, and yer, loe he liues, nay, he is better then euer he was: Oh therefore most soueraigne Medicine, and most blessed remedie of Repentance, that hath deliuered him: such is the excellencie of repentance, with which therefore all the Gold and Pearles, and all the Balmes, and precious Antidotes of the Earth cannot be compared; for these helpe not the Soule at all, nor alwaies the body, as base as it is, and as precious as they be.

This generall Doctrine informes vs in many speciall and subordinate good lessons. And first, wee here see what a dangerous and desperate thing it is to the Soule, for a man to deferre his Repentance, for to such it comes to passe for the most part, that as *Salomon* saith, *they will not*, they are altogether vnfit, or as *Saint Paul* saith, they cannot Repent; & thus by neglecting and deferring it, they first finde a difficultie, and at last an impossibilitie of repenting; and no maruell, for Sinne is poison, and euery Sinner

Self. 64.

1.

Eccles. 12. 1.

Rom. 2. 5.

ner is fearefully poisoned in his Soule. Now *Poison* hauing once posselt it selfe of the vitall parts, is at the first very difficult, burbeing long deferd, altogether impossible to be cured: Therefore to heare our young Gallants say, I will not loose the benefit of my youth, nor nippe off the floure of my age by austeritie; I will not be a young Saint, lest I proue an old Diuell, I will therefore now take my owne courses (within a reasonable compasse) and hereafter will repent, when its more seasonable; for pleasures are in season in youth, and repentance in age. Thus, and in like fashion to heare them talke, is iust as if a man that is deadly poisoned, should say, (when hee is by his friend desired to take present helpe) nay, I cannot yet, I haue no time, for I haue this and that friend to goe visit, this march and that to play, this or that purchase to finish, this iourney or that to make; and that done, I will then come and take Physicke in the Spring: Alas sir, will his friend answer, I am sorry to see you so insensible of your owne case, you speake as if you had but an ordinarie disease, but alas, you are poisoned, and if you haue not helpe within so many houres, you are gone, and dead if you were all the world; therefore throw aside all things, all cares, all businesses else, & set your heart on nothing, but forthwith to seeke remedie. Thus stands the case for the bodie, and as senselesse be the allegations of young persons, that deferre their repentance, and such a man proues seldome or neuer to recouer the curing of his Soule by repentance: Oh say they, but are we not taught in *Ezekiel*, that *At what time so euer a Sinner repents, I will put away his Sinne?* It is true, and it cannot be denied, but in that respect the case of the poisoned Soule, is better then the bodie, yet this giues no hartning at all to this desperate deferring of repentance; for here is a promise of *forgiuensse* when a man repents, but not of *repentance* when a man would haue it. There is no time of a mans life, but God will forgiue vpon repentance, but there is a time of our life when God not onely offers *forgiuensse*, but offers

Ezekiel 18.31.

offers the grace of repentance, which procures forgiveness: Forgiveness upon Repentance may ever be had, but grace to repent, not alwaies, but must at our perill be taken when it is offered; and he that hath it offered in his young age, hath no promise, much lesse assurance, it shall be offered him also in his old age, and as without repentance is no forgiveness, so without speciall grace from God, there is no repentance. He therefore that despiseth repentance when its offered him from God, is euen as like to be saued, as he that is poisoned and deferres to take helpe. I will not denie, but God may deale with some miraculously, (as with the Theefe on the Crosse) Luk. 23. 39. but ordinarily, this, and no better is their case.

2. This Doctrine may teach vs what estimation to hold of those holy ordinances of God, which are the meanes of our repentance, euen to haue them in a most high and honourable account, as being the onely blessed meanes, able to saue our poore and poisoned Soules. *Soll. 65.*

1. As first for the *Sabbath day*, to hold it the proper and peculiar day for the Soule, ordained purposely for the taking and applying spirituall Physicke for the Soule. If the Aire were poisoned, and a terrible Plague raged and ran vp and downe in your Citie, then if any one day or houre were appointed for the peculiar time when a Shop should be open, where a Methridate so good were to be had as would deliuer the infected; or when a Fountaine would runne, yeelding such excellent Water as would preferue any man from infection, should we neede thinke you to make many Proclamations, to warne the people to obserue that day and houre? Now, what is the *Lords day*, but the day sanctified and set aside by God, wherein the *Shoppes* of the World are to be shut, and Gods Shoppe, that is, the *Churches* to be set open, where euerly one may come to his heavenly Apothecaries, for such spirituall Purgatiues, Restoratiues, or Preseruatues, as his poisoned Soule shall neede; and the day wherein the heavenly *Manna* is scattered for euerly man to gather,
and

and the *Well of the Water of life* is opened to euery one that is a thirst, that he may come and drinke, and quench the fiery darts, and poisoned arrowes of Sathan, that haue infected his Soule. As hee therefore that in the Plague time, neglects to take the helpes that may preferue him, doth worthily come within the danger of infection. So woe, and ten times woe to his Soule, who seeing the poisonous infection of Sinne so dangerous if it be taken, and so hard to beauoided, yet neglects to take his heauenly Methridate and spirituall Physicke, if not daily, yet at least once a weeke, vpon this day that God hath appointed for that purpose: And much more woe to him, that not onely so, but also diuers that day from all holy employments, and consumes it in his couetous, or carnall courses. And the heauier condemnation shall this be to priuate persons, in as much as God hath moued the hearts of our Honourable, and Reuerend Iudges, (for whose excuse in that kinde, more might be said then for any priuate person) to begin a blessed reformation, and giue a very glorious example, by comming in into the great Cities and Townes of the Kingdome, on the Saterdayes, and keeping carefully the Lords dayes, through their whole Circuits, not preferring their own profit, nor ease, before the honour and seruice of God. No tongue can tell the good that is done hereby, for the aduancement of Religion, and weakening of Popery & Prophane-nesse: Blessed therefore are they that follow this worthy example, and thrice blessed they that begun it.

Self. 66.

2. And as the *Sabbath* is the day, and time when: So the *Church* and Congregation of God, is the place, and as it were Gods Shop, wherein the best *Antidotes* against *Soule-poison*, are to be had; God in his grace is euery where present to all that call on him; but his promises, and his presence, in a most speciall and peculiar manner, belong to the publike Congregation, there the Markers and the Faiores of God are kept, there heauenly Manna is throwne about, and the Well of the Water of Life set open: Despise
not

not then the Church of God, nor the congregations of his Saints, runne not with the Schismatikes into corners and conventicles, nor say with the prophane, *thou canst serue God on thy horse-backe, or in thy counting-house*: this is not the way to helpe a poisoned soule, but rather to poison or starue a good soule: Goetherefore as the Doves to their windowes, and the Sheepe to their pasture, so good Christians to the holy assemblies, & say with holy David, *O how amiable are thy Tabernacles*. O Lord of Psal. 84. 1.
hasten and there open thy mouth wide and God will fill it.

3 And as the Lords day is the time, when, and the Congregations, the place where this heavenly *Soule-physick* is to be had, so the Booke that onely teacheth, it is the *holy Bible*. This may therefore teach vs how highly to account of it, as being that holy *Herball*, that *dispensatorium spirituale*, that very booke that teacheth where to finde all the pretious simples and Ingredients in these heavenly Antidotes, and shewes the Art how to confect and mixe them aright, and at last how to apply them to the soules of such whom sinne hath poisoned: and neuer was there good spirituall physition, who was not well conversant in this blessed booke. Alas then, what pitty and griefe it is to see *Christians*, nay, *Christian Divines*, spend the whole weeke, some in other, but many in vaine and idle bookes, and the Bible that is not in season till the Sunday, and then also onely in Church time, but is after laid aside all the weeke long: but let such be assured they carry poore, and leane, and poisoned soules about them, and if they be Divines, they may glory in the name, but they are but pittifull physitions, and few poisoned soules haue they euer cured, nay, its well if their owne be cured, and if they haue not poisoned many a one themselves. Indeede the Romish Church aduiseeth all men to deale sparingly in that booke, and forbids it to the greatest part of the world; but Christ Iesus bids all men *search the Scriptures*: Let that then be their glory, and let that glory be their shame. But let vs as we will either cure our owne

Soll. 68.

Psal. 103.

Deut. 5. 23.
&c.Deut. 5. 28. 29.
&c.

soules, or helpe to cure others, be diligent and con-
 scionable readers of the Scriptures. *For when we haue now heard the time when this spirituall phy-
 sicke is to be had, the place where it is to be found, and
 the booke that teacheth how to make it and vse it: But
 will some say, all this while we heare not of a Physitian to
 administer it: But God hath not left our soules desti-
 tute in that kinde, and because he knows what we are, and
 whereof we are made, and what is fit for vs, hee hath ap-
 pointed vs men like our selues to be the physitions of our
 soules, knowing we are not able to endure the glory of
 an Angells presence, and much lesse the Maiesty of his
 owne voice, and that he might make vs also both know
 and acknowledge his fauour herein, he sometimes at the
 beginning sent his Angells, sometime spake with his owne
 glorious voice from Heauen, till Men cryed out: Oh let
 vs heare no more the voice of God, least we dye, what flesh can
 heare the voice of God and liue; but let Moses speake vnto vs
 and we will heare him: and thus the wisdom of God
 made Man euen faine to seeke and begge for that helpe
 which his owne mercy had provided for him. They haue
 well said, saith God, let them gas into their Tents, but stay thou
 with mee, and I will tell thee my Ordinances, which thou shalt
 teach them, that they may doe them: Since which time God
 raised vp Prophets like vnto Moses, and to this day teach-
 eth vs by men like vnto our selues, and these hath hee ap-
 pointed to be the heauenly phisitions of our soules: first
 to helpe vs to discern our spirituall Leprosies, and to know
 the state of our soules; then to mixe vs the true Medi-
 cine that must cure vs, and lastly to apply it vnto vs, which
 we of our selues would hardly or neuer doe. And this they
 doe in the Ministry of the Word of God and Sacraments,
 the word being either the Law, containing Corrasives, or the
 Gospell, yeelding sweet and comfortable Lenitives for our
 wounded soules; and Sacraments, being either Baptisme af-
 fording Physicke Purgative, or the Lords supper that giues
 vs Preseruatives and Restoratives for our poisoned Soules.*

Woe

Woetherfore to them that despise and defile by their carelesse those holy ordinances, for they are like him that treads vnder his feete the *Methridate* & *Antidote* that must save his life, as nothing but death remaines to the latter, so nothing but damnation to the former: And no lesse woe to him that despiseth his godly *Pastor* and learned teacher, for he despiseth the means and Minister of his Salvation, and the very *dust* that cleaves to thy Ministers *feete* or skirts of his cloathes, shall be a witnesse (saith *Christ the Iudge*) if there were no other, as the last day, to iustify the due deserved damnation of such waytiues. And let this content and stay the mindes of all good Ministers, and faithfull labourers in Gods harvest, against all the wrongs, contempt and disgraces of the base and vnthankfull world: for let the world be like it selfe, and neglect thee whom they ought most highly to esteeme, let thy high calling be despised, let the Philitions see be more in a yeare, then thine in seauen, and some one Lawyers gettings more in a yeare then thine in halfe thy life, let not any of all this trouble thee, for if any of these ever get heaven, it must be by thy helpe, the vse of their owne professions will well poison their soules if they looke not warily to it, but thine must heale them, and they that cared not for thee in their liues, will be glad to send, and seeke, and sue vnto thee when they come to dye. Thus we see by this doctrine what to esteeme of all things which God hath made any way instruments of our repentance and salvation, as namely, that *Repentance* it selfe is an escape and deliuey from deadly poison: that the *word* and *Sacraments* containe the heavenly physicke which Christ the great Physician hath sanctified for vs, by his death, resurrection and ascension: that the *Holy Scriptures* are the booke teaching how to make vse and apply that heavenly physicke: that the *holy Sabbath* or *Lord's day* is the time when the shopp of God is open, and those heavenly *Antidotes* to be had: that the *holy assemblies* of Gods Saints and the *publicke Congregations* are the place where this *Manna* and bread of life are scattered, and where the

Math. 10. 14.

1.

2.

3.

4.

5.

6. fountaine of life is opened : and lastly that the *godly and learned Minister* is the man of God, by him appointed to conſect, make, mixe, temper, and applye this heavenly phyſicke that muſt ſaue thy poore and poiſoned Soule. Oh bleſſed and glorious ſtate of a Chriſtian, for whom God hath provided ſo many and heavenly helpes, but thiſe bleſſed he that hath grace to take hold and make uſe of them for his owne good.

Now for the concluſion of all : Let euery one of vs that haue heard this Doctrinē, deale wiſely with our ſelues, and charitably with others : let not the word Poiſon and Poiſoners diuert thy thoughts to a wrong object, deale not ſo vnwiſely with thy ſelfe, ſo vncharitably with others, and ſo iniuriouſly with both, as to thinke this belongs to Him, or Her, or I know not whom ; No, no, this belongs to Thee, and Me, and to euery one that heares theſe words this day, to warne vs to leaue thinking of bodily poiſoning, and begin to feare the danger of a worſe, even a *Soule-killing Poiſon* : For as ſure as ſometimes greater Thecues ſend the leſſe Thecues to hanging, ſo I feare many doe cenſorouſly, bitterly, & vnchriſtianly, crie out of poiſoners, being farre worſe and greater poiſoners themſelues : for what is he that hath poiſoned one mans body, to him or her, who haue by Popiſh perſuaſion, or prophane conuerſation, poiſoned the Soules of many ? euē nothing in compariſon ; yet many ſuch poiſoners goe vp and downe in our Streets, and ſcatter their poiſon in the North, and South, in Citie and Countrey, and its well if they creepe not into the Count alſo. Oh that theſe poiſoners were lookt vnto, then happy were it for our Church and State. And what if thou be no Papiſt, yet if thou be of a prophane, lewd, and diſſolute conuerſation, thou art poiſoned in thy owne Soule, and by thy words and deedes art a poiſoner of others : Spend not therefore thy thoughts too buſily, nor thy cenſures too bitterly on others ; adde not miſery to affliction, but lay thy hand on thine owne heart, and enter into

into thine owne Soule, and ſee if thou deſerue not a ſharper iudgement by the Law of God, then they doe by the Juſtice of the State: and when thou findeſt thy ſelfe condemned by the verdict of thine owne Conſcience, leaue then condemning of others, and ſee thy ſelfe, and thy owne miſerable caſe, in the glaſſe of Gods Law: Sue to God in Chriſt Ieſus for pardon, reſt not till thou haue it ſealed to thy Soule, then become a new creature, enter a new courſe of life, gaine ſome to God for the many thou haſt helpt to looſe; edifie others in godlineſſe by thy gracious words and holy example, as formerly by thy ſinfull courſes thou haſt poiſoned them, that whereas thy former courſe of life ſhew'd it to be true of thee that here is ſaid, *The poiſon of Aſpes is vnder thy lippes*, thy future life may make that to be true of thee in a meaſure, which is ſpoken of Chriſt without meaſure, *full of grace are thy lips*; Pſal. 45-3.

Oh bleſſed change, from Poiſon vnder thy lippes, to Grace in thy lippes; he that in this world can make this happy change, ſhall alſo change Gods wrath into his fauour, death into life, earth into heauen, miſery into happineſſe, and mortalitie into glory, which that we might be aſſiſted to doe, as it was the firſt occaſion and intendment of this conſideration and ſubieſt, ſo that wee may doe it in deede, let vs call vpon God for his gracious aſſiſtance in Chriſt Ieſus, who hath loued vs, and liued, and died for vs, and by his bloud hath waſht vs, and heal'd our poiſoned Soules; To him with the Father, and the bleſſed Spirit, one true and euer liuing God, be praife and glory, now and euermore, *Amen.*

FINIS.